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COLLECTION

— OF —

FACTS FOR THE TIMES,

CONSISTING OF

VALUABLE EXTRACTS

FROM

EMINENT AUTHORS.

"Their rock is not as our Rock, even our enemies themselves being judges."
—DEUT. 32:31.

"Admissions in favor of truth, from the ranks of its enemies, constitute the highest kind of evidence."—PRES. MAHAN.

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THE design of this work is to help honest inquirers after truth, by removing prejudice which may exist in their minds against important Bible truths. Those who will carefully examine these pages will find that we have, not only the testimony of Scripture, but also that of very eminent and good men; for many have testified in favor of what some now rashly term "heresies," "novelties," "wind of doctrine," &c.

Speaking evil of that which they have not investigated, and do not understand, is calculated to frighten the timid and keep them in the beaten track of popular tradition. But there are those who will, like the noble Bereans, search the Scriptures, that they may know for themselves whether these things are so.

The Bible testimony on any point of doctrine would seem sufficient for any unbiased mind, but there are many who have so long drank at the fountain of tradition, that even a plain "thus saith the Lord" will not wholly satisfy them when it is opposed to some favorite and long-cherished theory. Such will find in the copious extracts we make from the sayings of some of the most noted and pious of the past, as well as the most learned and popular of the present, that our views of truth are neither new nor novel, but in harmony with the opinions of the wisest and best authorities.

There is in the religious world a gross departure from first principles—a “departing from the faith.” The spirit of the world, coming in like a flood, has not only prevented advancement, but has gradually led to a neglecting, if not to open rejection, of some truths before generally received.

As a book of reference, this work may be of service to Bible students, and we humbly hope it may prove, by God’s help, a blessing even to many who do not now believe. To all honest inquirers this work is prayerfully commended with an earnest desire that it may aid in the investigation of the important truths relating to the present time.

COMPILER.

Battle Creek, Mich., Jan. 14, 1875.

CHCDFS

FACTS FOR THE TIMES.

USE OF THE SCRIPTURES.

DR. ADAM CLARKE, in his *Clavis Biblica*, p. 64, says:—

“From this word all doctrines must be derived and proved; and from it, every man must learn his duty to God, to his neighbor, and to himself.”

BOYLE says:—

“I use the Scriptures, not as an arsenal to be resorted to only for arms and weapons but as a matchless temple, where I delight to contemplate the beauty, the symmetry, and the magnificence, of the structure; and to increase my awe and excite my devotion to the Deity there preached and adored.”—*Style of Scripture*, 3d Obj. 8.

MATTHEW HENRY says:—

“Especially make the Bible your study. Many get wisdom by books; but wisdom toward God is to be gotten out of God’s book, and that by digging. Most men do but walk over the surface of it, and pick up here and there a flower; a few dig into it. Read other books to help you to read that book. Fetch your sermons from thence; the volume of inspiration is a full fountain, always overflowing and has always something new.”

CHRYSOSTOM says:—

"An intimate acquaintance with the Holy Scriptures is a secure haven, and an impregnable bulwark, and an immovable tower, and imperishable glory, and impenetrable armor, and unfading joy, and perpetual delight, and whatever other excellence can be uttered."

First Written and First Printed.

The decalogue containing the moral law is the very foundation and center of the Holy Scriptures. And this moral law engraved on tables of stone by the finger of God, was the *first written* document on earth. The great Creator set the first copy. Written language was of divine origin, and was revealed for the express purpose of communicating the will of God to men. Not only was the law and books of Moses the first ever *written*, but they were the first ever *printed* with types.

A noted spiritualist speaks of the "old Bible system before the art of printing," that science has now thrown the Bible into the shade by the extremely cheap literature of the present day! He then calls on the people to "dismiss the old, dilapidated, and *costly* machine as belonging to the Dark Age, before printing was known."

Here we have a specimen of the blindness of infidelity. The Bible was not only the *first book printed*, but it is the *cheapest book* in existence. It was the importance of Bible truth that stimulated science, and caused the invention of the art of printing!

ANDERSON says:—

"The first book ever printed on movable metal types was the *Bible*, in A. D. 1455."—*Anderson's Annals*, p. 31.

Speaking of the Scriptures, DR. ADAM CLARKE says:—

"They contain the *most ancient* writings in the world; the *decalogue* or ten commandments, a part of the book of Exodus, being probably the first regular production in alphabetical characters ever seen by man."—*Clavis Biblica*, p. 16.

On the origin of written language, we find the following in the *Printer* for February, 1864:—

"Herodotus, Pliny, Plutarch, and others, signify that Cadmus, a Phoenician, settled in Boeotia about 1500 years before Christ, where he built the city of Thebes; and that he was the first who taught the Greeks the use of alphabetic symbols. Here, perhaps, it may be well to suggest that Cadmus was cotemporary with Moses; and the time of his migration into Greece, making a little allowance for the discrepancies of chronologers, corresponds, as near as need be, with the time when the Israelites came into the possession of the promised land. Now Moses, we are fully assured, had been qualified to write the commandments of God at Sinai; and it is but reasonable to suppose that an art so valuable as writing would, when once learned, rapidly circulate among the most learned of the Hebrews. The inference, therefore, from these premises, is, that before he left Asia, Cadmus had, by an intercourse with some of the Hebrew people, learned the use of letters; and when he emigrated to Greece, he carried the art with him, in which country it was unknown until he taught it.

"Maurice on this subject, says: 'I cannot, however, avoid owning myself very much inclined to join in opinion with Mr. Bryant, and other gen-

uine sons of science, not infected with the French skeptical philosophy, that so divine an art could not have its origin in the unassisted powers of the human mind.' And the same author, after having adverted to a number of arguments relative to the first application of letters to the purposes of human correspondence, concludes his dissertation with the following energetic language: 'In this state of uncertainty the mode of conduct for us to pursue, at once the most consistent with reason, the most conformable to true science, and the most agreeable to sound religion, is to conclude that though some sort of characters, as before observed, formed by the ingenuity of man, or founded upon the basis of the ancient hieroglyphic system, was occasionally used in the early ages of the world, that so divine an art—an art apparently so far surpassing human powers to invent, as alphabetic writing, in the perfection in which it has descended down to us from an Asiatic source, through the medium of the Greeks and Romans—could have its origin in inspiration only, and was *at first revealed to man amid the awful promulgations at Horeb; amid the thunders that shook the basis of Mount Sinai!*'"

"It is a remarkable fact that, although with respect to other arts, as for instance those of music and metal working, the Hebrews have assigned the honor of their discovery to the heroes of a remote antiquity, there is no trace or tradition whatever of the origin of letters, a discovery many times more remarkable and important than either of these. Throughout the book of Genesis there is not a single allusion, direct or indirect, either to the practice or to the existence of writing. The word, *cathav*, 'to write,' does not once occur;

none of its derivatives are used; and *sapher*, 'a book,' is found in a single passage [Gen. 5:1], and these not in a connection which involves the supposition that the art of writing was known at the time to which it refers."—Smith's *Unabridged Dictionary of the Bible*, Art. *Writing*.

"DR. WINDER, in his 'History of Knowledge,' thinks it probable that this was the first writing in *alphabetical* characters ever exhibited to the world, though there might have been *marks* or *hieroglyphics* cut on wood, stone," &c.

"No time," says DR. A. BAYLEY, "seems so proper from whence to date the introduction of letters among the Hebrews as this, for after this period we find continual mention of *letters*, *reading*, and *writing*, in the now proper sense of those words. . . . 1. *Reason* may show us how near to an impossibility it was that a just and proper number of convenient characters for the sounds in language should naturally be hit upon by any man, for whom it was easy to imitate and vary, but not to *invent*. 2. From evidence of the Mosaic history, it appears that the introduction of writing among the Hebrews was not from *man*, but *God*. 3. There are no evident vestiges of letters subsisting among other nations till after the delivery of the law at Mount Sinai."—Clarke's *Commentary on Ex. 31:18*.

The ancient Hebrews had a strong traditional prejudice against the use of vowels and marks in their sacred writings because the use of them at all was "only transmitted orally by Moses."—Smith's *Dictionary*, Art. *Writing*.

This shows that they had special regard to the *origin* of their language as *written* by the finger of God at Sinai.

THE BIBLE.

Study it carefully,
Think of it prayerfully,
Deep in thy heart let its pure precepts dwell.
Slight not its history,
Ponder its mystery,
None can e'er prize it too fondly or well.
Accept the glad tidings,
The warnings and chidings,
Found in this volume of heavenly lore ;
With faith that's unfailing,
And love all-prevailing,
Trust in its promise of life evermore.
With fervent devotion,
And thankful emotion,
Hear the blest welcome, respond to its call ;
Life's purest oblation,
The heart's adoration,
Give to the Saviour, who died for us all.
May this message of love,
From the Tribune above,
To all nations and kindreds be given,
Till the ransomed shall raise
Joyous anthems of praise—
Hallelujah ! on earth and in Heaven.

Principles of Interpretation.

"Whoso readeth let him understand."—Jesus.
"No prophecy of the Scripture is of any private interpretation."—Peter.

"Words which admit of different senses should be taken in their most common and obvious meaning, unless such a construction leads to absurd consequences, or be inconsistent with the known intention of the writer."—Hedge's Logic.

MARTIN LUTHER says :—

"The allegorical sense is commonly uncertain, and by no means safe to build our faith upon ; for

it usually depends on human opinion and conjecture only. . . . Therefore Origen, Jerome, and similar of the fathers, are to be avoided, with the whole of that Alexandrian school, which formerly abounded in this species of interpretation. For, later writers unhappily following their too much praised and prevailing example, it has come to pass that men *make just what they please of the Scriptures*, until some accommodate the word of God to the most *extravagant absurdities*."—Annotations on Deut., cap. 1, Fol. 55.

WILLIAM TYNDALE says :—

"No man dare abide the literal sense of the text but under a protestation, if it please the pope. Thou shalt understand, therefore, that the Scripture hath but one sense, and that is the literal sense. . . . The greatest cause of which captivity and decay of faith, and this blindness wherein we are now, sprang first from allegories ; for Origen, and the doctors of his time, drew all the Scriptures into allegory, insomuch as that twenty doctors expounded one text twenty different ways. . . . Yea, they are come into such blindness that they not only say the literal sense profiteth not, but also that it is hurtful, and killeth the soul."—Works, Vol. 1, p. 307.

MOSHEIM, speaking of a class of errorists, says :—

"They attributed a double sense to the words of Scripture ; the one obvious and literal, the other hidden and mysterious, which lay concealed as it were under the vail of the outward letter. The former they treated with the *utmost neglect*, and turned the whole force of their genius and

application to unfold the latter; or, in other words, they were *more studious to darken the Scriptures with their idle fictions than to investigate true and natural sense.*"—*Church Hist., Cent. II; part 2, chap. 2.*

Says Bishop JEREMY TAYLOR:—

"In all the interpretations of Scripture, the *literal sense* is to be presumed and chosen unless there be evident cause to the contrary."

Says PROF. J. A. ERNESTI:—

"There is in fact but one and the same method of interpretation common to all books whatever be their subject. And the same grammatical principles and precepts ought to be the common guide in the interpretation of all. . . . Theologians are right, therefore, when they affirm the literal sense, or that which is derived from the knowledge of words, to be the only true one; for that mystical sense, which indeed is incorrectly called a sense, belongs altogether to the thing and not to the words."—*Biblical Repertory*, Vol. 3, pp. 125, 131.

Says the learned VITRINGA:—

"We must never depart from the *literal meaning* of the subject mentioned in its own appropriate name, if all or its principal attributes square with the subject of the prophecy—an unerring canon, he adds, and of great use."—*Doc. Prop. Types*, 1716.

Says ROSENMULLER:—

"All ingenuous and unprejudiced persons will grant me this position, that there is no method of removing difficulties more secure than that of an

accurate interpretation derived from the words of the texts themselves, and from their true and legitimate meaning, and depending upon no hypothesis."—*Cox's Immanuel Enthroned*, p. 70.

DR. JOHN PYE SMITH defines the literal sense as "the common rule of all rational interpretation, viz.: the sense afforded by a cautious and critical examination of the terms of the passage, and an impartial construction of the whole sentence, according to the known usage of the language and the writer."—*Scripture Test.*, Vol. 1, p. 214.

"Language is used literally and figuratively, but it cannot therefore be said that language has a literal and a figurative meaning. The figurative use must conform to the literal signification, otherwise we could no more judge of the correctness of the figure than if the terms used had no meaning. We have lexicons to define terms, and a word may have several meanings, yet any one is as literal as any of the others; that is, it has only literal meanings."—J. H. W., in *Review and Herald*.

DR. CLARKE says:—

"Without all controversy, the *literal meaning* is that which God would have first understood. By not attending to this, heresies, false doctrines, and errors of all kinds, have been propagated and multiplied in the world. Remember you are called not only to explain the *things* of God, but also the *words* of God. The meaning of the *thing* is found in the *word*."

"Even metaphors and parables prove nothing; they only illustrate; and are never allowed to be produced in support of any doctrine. This is a

maxim in theology to which all polemic divines are obliged to bow."—*Preachers' Manual*, pp. 86, 90.

DR. JOSEPH ANGUS says:—

"The Spirit of God does not communicate to the mind of even a teachable, obedient, and devout Christian, any doctrine or meaning of Scripture which is not contained already in Scripture itself. He makes men wise up to what is written, but not beyond it. When Christ opened the understanding of his apostles, it was 'that they might understand the Scriptures.'"*Bible Hand-book*, p. 178.

WHITAKER says:—

"He that shall be content to use the means, and will lay aside the prejudices which many bring with them to every question, will be honored to gain an understanding of Scripture; if not in all things, yet in most; if not immediately, yet ultimately."*Disput. of Scripture*, p. 473.

BRIDGES, on "Christian Ministry," says:—

"Inferences from Scripture that appear to be strictly legitimate must be received with the greatest caution, or, rather, decidedly rejected, except as they are supported by explicit Scripture declarations."

MARTIN LUTHER gives good advice. He says:—

"Let the Christian reader's first object always be, to find out the literal meaning of the word of God; for this, and this alone, is the whole foundation of faith, and of Christian theology. It is the very substance of Christianity."*Milner's History*, Vol. 5, p. 460.

Prof. C. E. STOWE, in his great work, "History of the Books of the Bible" gives the true idea:—

"The Bible is not given to us in any celestial or superhuman language. If it had been, it would have been of no use to us, for every book intended for men must be given to them in the language of men. Every human language is from the very nature of the case, and from necessity, an imperfect language. No human language has exactly one word, and only one, for each distinct idea. In every known language, the same word is used to indicate different things, and different words are used to indicate the same thing. In every human language each word has more than one meaning, and each thing has more than one name. The boy is learning his letters—the merchant is writing his letters—Dr. Johnson was a man of letters. In these three sentences the same word, letters, is used to designate three perfectly distinct and most widely divergent things; yet nobody mistakes, or nobody need mistake, for the connection in each case shows the meaning. In the first stanza of Grey's Ode on Spring, there are no less than six words used in their figurative instead of their literal sense. Yet who mistakes?

"Lo, where the rosy-bosomed hours,
Fair Venus' train appear;
Disclose the long-expecting flowers,
And wake the purple year!"

"In all these cases men can mistake if they choose. All this is as true of the Bible as of any other book, and no more so."

Many Protestant authors give the Bible to the common people and then put out their eyes by

their mystical rule of interpretation. But the papal power has denounced the most commonly received version, and have forbidden the translation of the Scriptures into the vulgar tongue, for the common people.

The First Canon of the "Council of Toulouse" in 1229, reads as follows:—

"We forbid the laity to possess any of the books of the Old or New Testaments, except, perhaps, the Psalter or Breviary for the Divine offices, or the Hours of the Blessed Virgin, which some out of devotion wish to have; but having any of these books translated into the vulgar tongue, we strictly forbid."—Anderson's *Annals*, p. 17.

Pope PIUS IX., in his bull, bearing date May 8, 1844, says:—

"Moreover, we confirm and renew the decrees recited above, delivered in former times by apostolic authority, against the publication, distribution, reading, and possession of books of the Holy Scriptures translated into the vulgar tongue."

The Protestant Bible Admitted Reliable.

The learned DR. HEMPHIL, in his reply to Father Burchart, p. 42, says:—

"The papists say, 'We do not object to the Bible, but to the Protestant version; for it is a corrupt translation.' When Bishop Hughes objected to the use of the Bible in the schools of the State of New York, he said: 'We do not object to the Bible in the public schools; we object to the Protestant version of it.' When it was proposed to introduce the Douay version for the use

of the Catholic children, Bishop Hughes was the first to object."

MR. HEMPHIL denies the charge that King James' version is a Protestant translation. He says:—

"The work was begun by Wickliffe when he was in full communion in the Romish church. It was continued by Tyndale, Coverdale, Matthew, and others, in the same Romish church. It was printed, published, and circulated, by the authority of a Romish king. This translation was taken as the basis of the translation issued under King James. So this translation of the Bible which we read to you every Sabbath is not a Protestant translation at all, but simply the English, and of such perfect freedom from anything sectarian, as between Romanism and Protestantism, that the learned Dr. Alexander Geddis, an ecclesiastic of the Romish church, called it 'of all versions the most excellent for accuracy, fidelity, and the strictest attention to the letter of the text.'"—*Reply*, p. 42.

Eminent Catholic bishops have testified in favor of King James' translation. The Archbishop of Baltimore (Dr. Hendric), in the introduction of his translation of the New Testament, alludes to the Protestant version in these words:—

"In adopting occasionally the words and phrases of the Protestant version, I have followed the example of others who have from time to time revised the Rheimish translation. It is not to be regretted that while we point to errors that need

correction we acknowledge excellencies which we are free to imitate, thus diminishing the asperity of censure by the tribute which we willingly render to literary merit."

In 1825, DR. DOYLE, bishop of Kildare, England, called "one of the ablest and wisest of Roman Catholic prelates," being examined before a committee of the House of Lords, was asked:—

"Do you consider the authorized version of the Scriptures used in the church of England as of sufficiently perverse quality to warrant the description that it is the gospel of the devil?" He replied, "I have said before, God forbid that I should so consider it; for, though it has many errors, I consider it as one of the noblest works, and one of the ablest translations that has ever been produced."

TRADITION AGAINST REFORM.

"Not giving heed to Jewish fables, and commandments of men, that turn from the truth." Titus 1:14.

From the time of the Reformation under Martin Luther until now, every advance step in reform has been opposed by those who were under the influence of fables and traditions of men. The famous DR. ECK spoke against Luther as follows:—

"I am surprised at the humility and modesty with which the reverend doctor undertakes to oppose, alone, so many illustrious fathers, and pretends to know more than the sovereign pontiff,

the councils, the doctors, and the universities! It would be surprising, no doubt, if God had hidden the truth from so many saints and martyrs until the advent of the reverend father!"—*D'Aubigne's Hist. Ref.*, Vol. 2, p. 59.

SEBASTIN MEYER gives the following refutation of the above:—

"To have been a thousand years wrong, will not make us right for one single hour! or else the pagans should have kept to their creed."—*Id.* Vol. 2, p. 427.

The Roman Emperor DIOCLETIAN, in a law against Christians, A. D. 296, said:—

"The immortal gods have, by their providence, ordained and established that which is true and good. Many wise and good men are united in the opinion that this must be maintained without alteration. These we dare not oppose, and no new religion ought to venture to blame the old; for it is an enormous crime to pull down that which our forefathers established and which has dominion in the State."—*Rose's Neander*, Vol. 1, p. 84.

JOHN LOCKE, the great Christian philosopher, says:—

"An error is not better for being common, nor the truth, for having lain neglected; and, if it were put to vote anywhere in the world, I doubt, as things are managed, whether truth would have the majority, at least while the authority of men, and not the examination of things, must be its measure."—*Essay on Human Understanding*, book 4, chap. 3, sect. 6, note.

DR. ADAM CLARKE, in his "Introduction to Solomon's Songs," says :—

"The antiquity of an opinion, if that opinion be not founded on a revelation from God, is no evidence of its truth; for there are many ungodly opinions which are more than a thousand years old. And as to great men and great names, we find them enrolled and arranged on each side of all controversies."

ALEXANDER CAMPBELL says :—

"The plea of ancient tradition is the strength of popery and the weakness of Protestantism. We advocate, not ancient, but *original*, Christianity. The plea of high antiquity or tradition has long been the bulwark of error. It cleaves to its beloved mother, *tradition*, hoary tradition, with an affection that increases as she becomes old and feeble. Errorists of all schools are exceedingly devout and dutiful so far as the precept, 'Honor thy father and thy mother,' is concerned." —*Christian Baptism*, book 2, chap. 2, p. 233.

Again, DR. CAMPBELL remarks :—

"No one need ask, Why, then, so early introduced and so long in practice? and why believed by so many great, and learned, and excellent men? . . . If great, and learned, and reverend names can authenticate tradition and satisfy weak consciences, there is not an error in popery, nor an imagination in the ramblings of monkish fanaticism and religious buffoonery that may not be favorably regarded, and cherished with a profound and worshipful respect." —*Chris. Bap.*, book 3, p. 246.

Early Introduction of Error.

TAYLOR, in his "Antichrist Exposed," says :—

"No great ingenuity, therefore, can be needed in matching any modern form of error or extravagance with its like to be produced from the museum of antique specimens." "The vices and absurdities of Romanism, on this ground, are only the vices and absurdities of ancient Christianity." —pp. 28, 66.

ROBINSON, in his "History of Baptism," says :—

"Toward the latter end of the second century, most of the churches assumed a new form, the first simplicity disappeared, and insensibly, as the old disciples retired to their graves, their children, along with new converts, both Jews and Gentiles, came forward and new-modeled the cause." —Book 2, chap. 1, sect. 1.

The learned historian, ARCHIBALD BOWER, says :—

"To avoid being imposed upon, we ought to treat tradition as we do a notorious and known liar, to whom we give no credit unless what he says is confirmed to us by some person of undoubted veracity. . . . False and lying traditions are of an early date, and the greatest men have, out of a pious credulity, suffered themselves to be imposed upon by them." —*History of the Popes*, Vol. 1, p. 1.

DOWLING says :—

"The Bible, I say, the Bible only, is the religion of Protestants! Nor is it of any account

in the estimation of a genuine Protestant *how early* a doctrine originated, if it is not found in the Bible. . . . He who receives a single doctrine upon the mere authority of tradition, let him be called by what name he will, by so doing steps down from the Protestant rock, passes over the line which separates Protestantism from popery, and can give no valid reason why he should not receive all the earlier doctrines and ceremonies of Romanism upon the same authority."—*Hist. of Romanism*, book 2, chap. 1.

HEGESIPPUS, writing of the second century, says:—

"When the apostles were dead, then the church was gradually spotted and corrupted, as in her doctrine, so also in her worship, an infinity of ceremonies by degrees insensibly sliding in."—Book 3, chap. 32.

The celebrated historian, GIBBON, says:—

"From Adrian (A. D. 117) to Justinian, few institutions, human or divine, were permitted to stand on their former basis."—Vol. 4, p. 314.

Again, TAYLOR remarks:—

"The opinion that has forced itself upon my own mind is to this effect, that the period dating its commencement from the death of the last of the apostles, or apostolic men, was altogether as little deserving to be selected and proposed as a pattern, as any one of the first five of church history. . . . We need, therefore, neither feel surprise nor alarm when we find, in particular instances, that the grossest errors of theory and practice are to be traced to the first century. . . . The scheme of religious sentiments had

shifted its foundations—a different standard of good and evil had come to be appealed to, and the commandments of God were displaced without scruple by the whims of man. . . . Clement of Alexandria is almost the only extant writer of the early ages who adheres to common sense and apostolic Christianity, through and through."—*Antichrist Exposed*, pp. 104, 113.

GREGORY, the celebrated historian, says:—

"With respect to the Gentile converts, the tenets of the Oriental philosophy concerning the origin of evil and the creation of the world by an inferior power, had prepared the minds of many for the reception of the most absurd opinions which they contrived to unite with the doctrines of Christ."—*Hist. Ch.*, pp. 61, 62.

The Christian Fathers Unreliable.

DR. COX says:—

"In the early ages of the church, the writings of the fathers were corrupted without scruple, to serve the purposes of contending sects. The truth is, that the practice of vitiating these holy writings, and even of forging whole treatises and letters, detracts materially from the value of all that has come down to us as the productions of the fathers."—*Cox's Literature, &c.*, Vol. 1, p. 123.

In respect to the progress of the Roman Catholic departure from primitive Christianity, the following is in point:—

"*The Chronologische Anzeiger* of Reyner gives the following *aperçu* of the 'development' of practices in the church of Rome: 'The use of holy water was introduced in the year 120; penance,

in 157; monks appeared in 348; the Latin mass, in 391; extreme unction, in 550; purgatory, in 593; the invocation of Mary and the saints, in 715; kissing the feet of the pope, in 809; the canonization of saints and the beatification of the blessed, in 893; blessing bells, in 1000; the celibacy of priests, in 1015; indulgences, in 1119; dispensations, in 1200; the elevation of the host, in 1200; the inquisition, in 1204; oral confession, in 1215; the immaculate conception, in 1860; infallibility, in 1870."

DU PIN, one of the most celebrated and reliable of Roman Catholic historians, testifies as follows:—

"Criticism is a kind of torch that lights and conducts us in the obscure tracts of antiquity by making us able to distinguish truth from falsehood, history from fable, and antiquity from novelty. 'Tis by this means that in our times we have disengaged ourselves from an infinite number of very common errors into which our fathers fell for want of examining things by the rules of true criticism. *For it is a surprising thing to consider how many spurious books we find in antiquity; nay, even in the first ages of the church.*"

DR. ADAM CLARKE, in his comments on Proverbs 8, thus speaks of the Fathers:—

"But of these we may safely say that there is not a truth in the most orthodox creed that cannot be proved by their authority; nor a heresy that has disgraced the Romish church that may not challenge them as its abettors. In points of doctrine *their authority is with me nothing. The word of God alone contains my creed.* On a number of points I can go to the Greek and Latin fathers of the church to know what they believed,

and what the people of their respective communion believed; but after all this, I must return to God's word to know what he would have me to believe.

"No part of a Protestant's creed stands on the decision of fathers and councils. By appealing to the Bible alone as the only rule for the faith and practice of Christians, they confounded and defeated their papistical adversaries who could not prove their doctrines but by fathers and councils."

In his Autobiography, p. 134, DR. ADAM CLARKE remarks as follows:—

"We should be cautious how we appeal to heathens, however eminent, in behalf of morality; because much may be collected from them on the other side. In like manner we should take heed how we quote the fathers in proof of the doctrines of the gospel; because he who knows them best, knows that on many of those subjects, they blow hot and cold."

MARTIN LUTHER says:—

"When God's word is by the *fathers* expounded, construed, and glossed, then, in my judgment, it is even like unto one that straineth milk through a coal-sack; which must needs spoil the milk and make it black; even so, likewise, God's word of itself is sufficiently pure, clean, bright, and clear, but through the doctrines, books, and writings of the fathers, it is very surely darkened, falsified, and spoiled."—*Table Talk*, p. 228.

How Errors are Perpetuated.

When truth, long hidden, first begins to shine out, some object, and ask, "Why has not this

been found out before? Is it to be supposed that so many learned and good men would fail to see it if true?"!

The REV. LYMAN ABBOT, in the *Christian Union*, gives the following very clear explanation of the difficulty:—

"There are many instances in which the biblical commentators appear to have derived their ideas respecting Scripture teaching from previous scholars in the same field; the same thought is often traceable from generation to generation, from ancient father to English divine, and thence to our latest Sunday-school commentary. And sometimes, just as counterfeit bills pass unquestioned because they are well worn, erroneous interpretations pass current in the Christian church, without ever being subjected to a careful scrutiny; because each new student takes it for granted that the student who has preceded him, and from whom he receives the interpretation, has done this work of investigation, and he only needs to report the results."

The following testimony found in "Wesley's Sermons," Vol. 2, p. 97, is to the point:—

"A wonderful instance of this spiritual blindness is given us in the very celebrated work of a late eminent writer, who supposes that the New Jerusalem came down from Heaven when Constantine called himself a Christian! I say called himself a Christian, for I dare not affirm that he was one any more than Peter the Great. I cannot but believe he would have come nearer the mark if he had said that it was the time when a huge cloud of infernal brimstone and smoke came

up from the bottomless pit; for surely there never was a time wherein Satan gained so fatal an advantage over the church of Christ as when such a flood of riches, and honor, and power, broke in upon it, particularly on the clergy."

LIKENESS OF CATHOLICISM TO PAGANISM.

In the prophecy of the two great powers, pagan and papal Rome, it is stated of the symbol of the papal powers that it received the "power," "seat," and "authority," of the dragon—the symbol of pagan Rome. Also that in worshiping the "beast" or papal power, they at the same time did homage to the dragon, which gave power to the beast. How strikingly was this illustrated by Constantine while he was laying the foundation of Catholicism still adoring the pagan idols, and repairing and supporting the idol temples.

On the right of the transept, in St. Peter's, at Rome, there stands an old pagan bronze statue of Jupiter—mended toward the head so as to make a statue of St. Peter, whose brazen toe has been nearly kissed away by the lips of the faithful.

For this MADAME DE STÆL, a profound critic and a devout Catholic makes the following excuse:—

"We shame not in pagan trophies which art has hallowed. The wonders of genius always awaken holy feelings in the soul, and we pay homage to Christianity in tribute to all the best works that other faiths have inspired."

The celebrated Protestant author, WADDINGTON, says:—

"After the conversion of Constantine, in the fourth century, when under the protection of the State, this sinful conformity to the practices of paganism increased to such a degree that the beauty and simplicity of Christian worship were almost entirely obscured ; and, by the time these were ripe for the establishment of the popedom, Christianity of the State, to judge from the institutions of its public worship, seemed but little else than a system of *Christianized paganism*. The copious transfusion of heathen ceremonies into Christian worship, which had taken place before the end of the fourth century, had to a certain extent *paganized* the outward form and aspect of religion."

Speaking of the religion of popery DR. MIDDLETON says :—

"All whose ceremonies appear plainly to have been copied from the rituals of primitive paganism, as handed down by an uninterrupted succession from the priests of old Rome, to the priests of the new Rome."

DOWLING says :—

"The gods of the Pantheon were turned into popish saints. The noblest heathen temple now remaining in the world is the Pantheon or Rotunda, which, as the inscription over the portico informs us, having been impiously dedicated of old by Agrippa, to Jove and all the gods, was impiously re-consecrated by Pope Boniface IV. about A. D. 610 to the Blessed Virgin and all the saints."

FAUCHET, in his "Antiquities of Gaul," says :—

"The bishops of that kingdom employed every means to gain men to Christ, availing themselves

of their ceremonies, as well as of the stones of their temples to build their churches!"—Liv. 2, chap. 19.

GAVAZZI says :—

"When Christianity was imposed by Constantine on his pagan subjects, paganism introduced itself into the church of Christ. Before, the choice of religion was free ; but, after he had made some laws, especially one denying service in his army, save to Christians, the profession of Christianity became almost an obligation. Commands, magistracies, were obtainable only through the portals of this new faith ; it was embraced by multitudes, but with what fervor or what motive ? A mercenary motive and a worse than languid fervor. . . . A pagan flood flowing into the church carried with it its customs, practices, and idols. . . . The greater part of Constantine's pagan subjects, while in appearance Christians, remained in substance pagans ; especially worshiping in secret their idols. But the church did not prevent the sin. . . . The church was then too weak to resist the abuses brought in by the inundation of paganism ; further, it was no longer the upright and severe church of Christ ; becoming vain of having many millions of adherents, it did not closely examine their faith."—*Gavazzi's Lectures*, p. 290.

Again, the same author says :—

"Almost all the forms of paganism are found in the Romish church. The pagans had their Pontifex Maximus. Rome has her supreme pontiff. Paganism had its purgatory with material fire. Rome has the same. Paganism had expiations for the

dead. So has Rome. Paganism had its vestal virgins. Rome has her nuns. Paganism had its processions and sacred images. Rome abounds in hers. Paganism had its penates. Rome has her peculiar saints. Paganism had its sanctuaries, holy water, pilgrimages, votive tablets, and Rome has all these too. Paganism had the perpetual fire of Vesta, and Rome has the perpetual sacrifice of the mass."

The "American Text-Book of Popery" has the following :—

"The purity of truth was beclouded with an almost endless train of absurd superstitions ; many of which were added from a desire to conciliate the pagans." "Vast numbers of pagan ceremonies were introduced into the idolatrous worship, and those observances, with trivial alterations, were incorporated into the service of the one true God. Who can reflect without regret that the decorum of pure and undefiled religion was enveloped in mitres, robes, processions, and pageantry." "The nations governed by papal authority are scarcely more evangelized than to change the worship of a block of marble, sculptured, and denominated Jupiter, or Venus, for an image of the Virgin Mary, or Peter, or an imaginary disembodied saint." —pp. 54, 73, 76.

The following interesting statement is from a lecture on the "Rise and Decline of Romanism," delivered in Boston by a distinguished clergyman of Paris, the REV. ATHANASE COQUEREL. He said :—

"When one religion passes away and another succeeds, those who come from the old into the

new never come empty-handed. They bring with them many ideas, wants, and habits, they have been accustomed to ; and you often see the old religion re-appearing in the new, as the old name on a re-painted sign-board sometimes shows itself under the new owner's name. In this way the Roman Catholic church, though a Christian church, has absorbed a great deal of the Roman paganism, even to the signs and symbols. One striking illustration of this truth we find in the origin of the pontifical title. On one side of a Roman obelisk it is inscribed that Cæsar Augustus (Pontifex Maximus) ordered it brought to Rome. On the other side it reads that Pontiff Sextus ordered its erection. They were both pontiffs, but one was a pagan emperor, and the other a Christian priest. There is no such word as pontiff in the New Testament. It means 'bridge-builder.' When Rome was a little town, twenty-five hundred years ago, the bridge over the Tiber was necessary to the defense of the city. They had an order of men called 'bridge-makers' to keep these bridges in order. One of them was called chief pontiff, and it was made a crime to quarrel with or strike him, so important were his official duties. So 'pontiff' became the most sacred of titles. The kings, consuls, and emperors, assumed it in succession. The Catholic church, preserving much of the traditional lore of Rome, preserved this also ; and Pius IX., heir of those 'who kept the bridge' (in repair) 'in those brave days of old,' now proclaims himself the supreme ruler of this world ; the builder of a bridge, forsooth, between this world and the next."

ARCHIBALD BOWER says :—

"Truly, this whole business of the pope is noth-

ing but the resurrection and reconstruction of the old pagan Pontifex Maximus, with some large additions and modifications of worldly and sensuous splendor. It is the costume and the mythic gorgeousness of genuine old heathenism, absurdly baptized and lifted like a pageant of glorious worldliness high in the air."—*History of the Popes*, pp. 435, 453.

GIBBON, speaking of the fourth century, says:—

"As the objects of religion were gradually reduced to the standard of the imagination, the rites and ceremonies were introduced that seemed most powerfully to affect the senses of the vulgar. . . . The ministers of the Catholic imitated the profane model, which they were impatient to destroy. The most respectable bishops had persuaded themselves that the ignorant rustics would more cheerfully renounce the superstitions of paganism, if they found some resemblance, some compensation, in the bosom of Christianity."—Vol. 3, pp. 162, 163.

The same historian again says:—

"The worship of images had stolen into the church by insensible degrees, and each petty step was pleasing to the superstitious mind, as productive of comfort, and innocent of sin. But in the beginning of the eighth century, in the full magnitude of the abuse, the more timorous Greeks were awakened by an apprehension that, under the mask of Christianity, they had restored the religion of their fathers. They heard with grief and impatience the name of idolaters—the incessant charge of Jews and Mahometans, who derived from the law and the Koran an immortal

hatred to graven images and all relative worship."—*Gibbon*, Vol. 5, p. 7.

Of the adoration of relics by Catholics, DR. PRIESTLY remarks:—

"Jerome, who answered Vigilantius, did not deny the practice, or that it was borrowed from the pagans; but he defended it. 'That,' says he, 'was done to idols, and was then to be detested; but this is done to martyrs, and is therefore to be received.'"—*Corruptions of Christianity*, Vol. 1, p. 324.

Thus we find by searching up the ancient records that historians generally are impressed with the fact that most of the errors of the early church came in by mere human policy to please their pagan neighbors—an effort to conform to their customs in many things, and thus take away their prejudice against the Christian name. Indeed, there can be no doubt of this, it being confirmed by the

Admission of Catholics Themselves.

POLYDOR VIRGIL, a celebrated Catholic historian, says:—

"The church has taken many customs from the religion of the Romans and other pagans, but has rendered them better, and employed them to a better purpose."—*Pol. Virg. Lib. 5, chap. 1.*

The Catholic BARONIUS (in 36 of the Annals) says:—

"It is permitted the church to use for purposes of piety, the ceremonies which the pagans used for

purposes of impiety in a superstitious religion, after having first expiated them by consecration—to the end that the devil might receive a greater affront from employing in honor of Jesus Christ that which his enemy had destined for his own service."

BARONIUS is called "the great champion of popery;" his testimony, therefore, should have due weight. He continues:—

"In many things there is a conformity between popery and paganism. That many things have been laudably (¹) translated from Gentile superstition into the Christian religion hath been demonstrated by many examples and the authority of fathers. And what wonder if the most holy bishops have granted that the ancient customs of Gentiles should be introduced into the worship of the true God, from which it seemed impossible to take off many, though converted to Christianity."

LUDOVICUS VIVES, a learned papist, says:—

"No difference can be found between paganism and popish image-worship but this—that names and titles are changed."

BERVALDUS, another Catholic writer, says:—

"When I call to mind the institutions of the holy mysteries of the *heathen*, I am forced to believe that most things appertaining to the celebration of our solemnities and ceremonies are taken thence; as, for example, from the Gentile religion are the shaven heads of priests, turning round of the altar, sacrificial pomps, and many such like ceremonies which our priests solemnly use in our mysteries. *How many things in our religion are*

like to the pagan religion! How many rites common!"

The Roman Catholic Sunday is identical with the old Roman *Dies Solos*, Day of the Sun. Protestants have the same by tradition from the Catholics. An informed Protestant could adopt the above, and say, "How many things in our religion are like to the *Catholic* religion! How many rites common!"

The Washington correspondent of the *Boston Journal* writes:—

"The great Christian festival, which is a continuation of the pagan rejoicings in honor of the Goddess Eastor, has been celebrated here to-day in the most jubilant manner by Protestants and Catholics."

LORENZO DOW says:—

"Most people who join the society have never read the discipline, but they love the Methodist doctrine and the preachers, hence love leads them in without knowing the stuff derived from the Roman pontiff incorporated into the theme, which originally was derived from, and founded on, the pagan Roman imperial code."—*Dow's Life*, First Edition, written by himself, p. 126.

INCREASE OF KNOWLEDGE.

The papal power was to prevail against the saints to the "time of the end," which began at the end of the 1260 years in A. D. 1798. Dan. 7: 25; 11: 35. And the prophecy was to be

sealed to the same time, and then knowledge should be increased. "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end; many shall run to and fro, and knowledge shall be increased." Dan. 12:4.

DR. ADAM CLARKE says:—

"Among the ancients, those were said to *seal* who in the course of their reading stamped the places of which they were yet doubtful, in order to keep them in memory, that they might refer to them again, as not yet fully understood."

MATTHEW HENRY (Presbyterian) says:—

"He must *seal the book*, because it would not be understood, and therefore would not be regarded till the things contained in it were accomplished; but he must keep it safe as a treasure of great value laid up for the ages to come, to whom it would be of great service; for 'many shall run to and fro,' . . . they shall discourse of it, and talk it over among themselves, and compare notes about it, if by any means they may sift out the meaning of it, and thus knowledge shall be increased.

. . . Those who would have their knowledge increased must take pains, must not sit still in slothfulness and bare wishes, but *run to and fro*; must make use of all the means of knowledge, and improve all the opportunities of getting their mistakes rectified, their doubts resolved, and their acquaintance with the things of God improved; to know *more* and to know *better* what they do know. And let us here see reason to hope that those things of God which are now dark and obscure, will hereafter be made clear and easy to be understood. Truth is the daughter of time. . . .

Those things of God which are despised and neglected and thrown aside as useless shall be brought into reputation."

The learned author, THOMAS WILLIAMS, says:—

"Many shall run to and fro," hither and thither, like couriers in the time of war, 'and knowledge shall be increased:' knowledge of the most important kind, the knowledge of God's salvation. Then those who are wise themselves shall endeavor to enlighten others."—*Cottage Bible*.

DR. DUFFIELD (Presbyterian) says:—

"The word translated, run to and fro, is metaphorically used to denote investigation, close, diligent, accurate observation—just as the eyes of the Lord are said to run to and fro. The reference is not to missionary exertions in particular, but to the study of the Scriptures, especially the sealed book of prophecy."—On *Prophecy*, p. 373.

DR. A. CLARKE (Methodist) says:—

"Many shall run to and fro. Many shall endeavor to search out the sense; and knowledge shall be increased by these means."—*Com. on Dan. 12:4*.

The French, by the American Bible Society, translate, "When many shall run all over it (or through it), and to them knowledge shall be increased."

The old English Bible, by BARKER, has this marginal note:—

"Many shall run to and fro to search the knowledge of these mysteries."

DR. GILL (Baptist) says:—

"Many shall run to and fro, and knowledge

shall be increased; that is, toward the end of the time appointed, many shall be stirred up to inquire into these things delivered in this book, and will spare no pains or cost to get a knowledge of them; will read and study the Scriptures, and meditate on them; compare one passage with another, spiritual things with spiritual, in order to obtain the mind of Christ; will carefully peruse the writings of such, who have lived before them, who have attempted anything of this kind; and will go far and near to converse with persons that have any understanding of such things; and by such means, with the blessing of God upon them, the knowledge of this book of prophecy will be increased, and things will appear plainer and clearer, the nearer the accomplishment of them is; and especially when prophecy and facts can be compared."

MICHAELIS has it:—

“Many shall give their sedulous attention to the understanding of these things.”

DR. COKE says:—

“Many shall run to and fro, earnestly searching into this sealed book, and knowledge shall be increased; light shall be cast on the prophecies, . . . they will be clear as if written with a sunbeam.”

SIR ISAAC NEWTON says:—

“It is a part of this prophecy that it should not be understood before the last age of the world; and therefore it makes for the credit of the prophecy that it is not yet understood. . . . But, in the very end, the prophecy shall be so far interpreted as to convince many, ‘for then,’ says

Daniel, ‘Many shall run to and fro and knowledge shall be increased.’ Among the interpreters of the last age, there is scarce one of note who hath not made some discovery worth knowing; whence I seem to gather that God is about opening these mysteries.” —*Observations on the Prophecies.*

“In 1429, Nicholas Belwara was arraigned for purchasing a New Testament for *four marks and four pence*, and teaching William Wright, and Margery, his wife, the study of the same. This price would be equal to about *two hundred and twenty-five dollars* for a *New Testament*. How precious must the word of God have been then.” —*Reasons for Hope*, p. 64.

In 1779, there was no such institution as a Bible Society in existence. In 1780 the Naval and Military Bible Society was established in England.

On the 7th of May, 1804, about three hundred gentlemen of all denominations met at London and organized “The British and Foreign Bible Society.”

The American Bible Society was organized in New York, May 8, 1816.

“The American Bible Society has, since its organization, issued *twenty-nine millions, nine hundred and eighty-two thousand volumes*, in thirty-nine languages, representing about sixty different languages and dialects. These Bibles have penetrated everywhere, China and Japan not excepted.

“The British and Foreign Bible Society has issued above *sixty-eight millions of volumes* since its first establishment; and it was stated at the sixtieth anniversary of this society (May 7, 1873)

that no less than two hundred and four versions of the Bible are now issued."

The *Religious Tract Society* was organized in London, May 9, 1779, and its fifty-ninth annual report shows a total circulation of *thirty-four million, six hundred and thirty-eight thousand, four hundred and seventy* copies (34, 638, 470).

The American Tract Society was established in 1814, and in thirty-one years it reported having issued *one hundred and eighty-five millions* of publications.

About the year 1801, at Portsmouth, N. H., Elias Smith started *The Herald of Gospel Liberty*, the first religious paper ever published. Now there are millions of copies of religious papers going forth weekly to enlighten the world.

What abundant evidence have we in all this that knowledge is now greatly increased and that we are now surely in "the time of the end."

The Pilgrim Fathers Looked for Greater Light.

MATHER says:—

"This present history may stand as a monument in relation to future times, of a fuller and better reformation of the church of God, than it hath yet appeared in the world. For by this essay it may be seen that a farther practical reformation than that which began at the first, coming out of the darkness of popery, was aimed at and endeavored by a great number of voluntary exiles that came into a wilderness for that very end, that hence they might be free from human additions and inventions in the worship of God, and might practice the positive part of divine institutions according to the word of God. How

far we have attained this design may be judged by this book. But we beseech our brethren, of our own and of other nations, to believe that we are far from thinking that we have attained a perfect reformation. Oh, no!

"Our fathers did in their due time acknowledge there were many defects and imperfections in our way, and yet we believe they did as much as could be expected from learned and godly men in their circumstances, and we, their successors, are far short of them in many respects. . . . And yet in the multitude of our thoughts and fears the consolations of God refresh our souls, that all those that in simplicity and godly sincerity do serve the Lord and his people in their generation (though they should miss it in some things), they shall deliver their own souls, they are accepted of the Lord, and their reward is with him; and in the *approaching days of a better reformation*, the sincere, though weak, endeavors of the servants of God who went before them, will be also accepted of the saints in those times of *greater light* and holiness that are to come."—*Magnalia*, Vol. 1.

On the occasion of the departure of the pilgrims from Leyden to this country in the May Flower, 1620, ROBINSON addressed them as follows:—

"Brethren, we are now quickly to part from one another, and whether I may live to see you face to face on earth any more the God of Heaven only knows; but whether the Lord hath appointed that or not, I charge you before God and his blessed angels that you follow me no further than you have seen me follow the Lord Jesus Christ.

If God reveals anything to you by another instrument, be as ready to receive it as you ever were to receive any truth by my ministry; for I am verily persuaded, I am very confident, *that the Lord has more truth yet to break forth out of his holy word.* For my part, I cannot sufficiently bewail the condition of the reformed churches, who are *come to a period in religion,* and will go at present no further than the instruments of their reformation. The Lutherans cannot be drawn to go any further than what Luther saw, and the Calvinists, you see, stick fast where they were left by that great man of God, who yet saw not all things.

"This is a misery much to be lamented; for though they were burning and shining lights in their time, yet they penetrated not into the whole counsel of God, but were they now living, would be as willing to embrace further light as that which they first received. I beseech you, remember it as an article of your church covenant that you be ready to receive whatever truth shall be made known to you from the written word of God.

"But I must herewith exhort you to take heed what you receive as truth. Examine it, consider it, compare it with other scriptures of truth before you receive it; *for it is not possible that the Christian world should come so lately out of such thick Antichristian darkness, and that perfection of knowledge should break forth at once.*"

With the increase of scriptural knowledge, there is a corresponding advance in the arts and sciences. The more useful discoveries and inventions of civilization ever follow in the wake of Bible truth. We are, therefore, to regard the won-

derful inventions of our day a sign of the time of the end. Nearly 6000 years had passed, and then all these wonders, as it were, are hatched out at one brood! Why is this? The answer is, The time of the end has come, when "knowledge shall be increased."

The "New American Cyclopedias" gives the following dates:—

- 1798. Gas, to light a manufacturing house in Birmingham, England.
- 1800. Cast-iron plough, first used in America, in N. Y. city.
- 1802. Steamboat, by Robert Fulton.
- 1803. Steel pen, by Mr. Wise, England.
- 1811. Steam printing press, printed the *London Times.*
- 1823. Gold pen, John P. Hawkins, America.
- 1825. Railroad cars.
- 1825. Furnace, for heating houses, Prof. Johnson, Philadelphia.
- 1829. Lucifer match, John Walker, England.
- 1833. Reaper and mower, Obed Hussey, Cincinnati, Ohio.
- 1837. Telegraph, Prof. Morse.
- 1839. Photography, Daguerre, France.
- 1846. First complete sewing-machine, Elias Howe, Jr.
- 1851. Submarine cable.

The *Phrenological Journal*, for December, 1870, says of the American Watch Manufactories:—

"There are those (machines) which will take a shaving off a hair, or slice up steel like an apple; those which will drill holes invisible to the naked eye; registers which will measure the ten-thousandth part of an inch; screw cutters which will

turn out perfect screws so small that, on white paper, they appear like tiny dots."

The *London Spectator* says:—

"Few phenomena are more remarkable, yet few have been less remarked, than the degree in which material civilization—the progress of mankind in all those contrivances which oil the wheels and promote the comfort of daily life—has been concentrated in the last half century. It is not too much to say that in these respects, more has been done, richer and more prolific discoveries have been made, grander achievements have been realized, in the course of the fifty years of our lifetime, than in all the previous lifetime of the race, since States, nations, and politics, such as history makes us acquainted with, have had their being."

The "Union Hand-book," 1870, says:—

"The great facts of the nineteenth century stand out so conspicuously above the achievements of any preceding century, that it would be affectation of humility not to recognize and speak of them."

HORACE GREELEY, in the *N. Y. Tribune*, said:—

"In the education of the intellect, mankind have made great strides since the birth of this century. Whether we regard the number taught or the knowledge imparted, the progress made has been marvelous."

The *Chicago Republican*, March 14, 1872, says:—

"The most striking characteristic of our times

is the rapid strides which the world is making in science, general intelligence, and inventions."

The *Phrenological Journal*, of April, 1871, says:—

"Never was there such activity of invention within the history of mankind as at the present day."

THE PROPHECIES.

Symbolic Outlines of Earthly Kingdoms to the End of Time. What Commentators Say on the Subject.

"A prophecy is demonstrated to be fulfilled when we can prove from unimpeachable authority that the event has actually taken place, precisely according to the manner in which it was foretold."
—*Horne's Introduction, Compendium*, p. 147.

Babylon.

DR. ADAM CLARKE says:—

HEAD OF GOLD. This was the first monarchy, begun by *Nimrod*, A. M. 1771, B. C. 2233, and ending with the death of *Belshazzar*, A. M. 3466, B. C. 538, after having lasted nearly seventeen hundred years. In the time of *Nebuchadnezzar* it extended over *Chaldea, Assyria, Arabia, Syria, and Palestine*. He, *Nebuchadnezzar*, was the head of gold."

DR. ALBERT BARNES speaks of the gold monarchy under *Nebuchadnezzar*, as follows:—

"The meaning is that the Babylonian Empire,

as it existed under him in its relation to the kingdoms which should succeed, was like the head of gold seen in the image as compared with the inferior metals."—*Note on Verse 38.*

The Lion.

Dr. CLARKE says:—

"The beast like a lion is the kingdom of the *Babylonians*; and the king of Babylon is compared to a *lion*; *Jer. 4:7*; *Isa. 5:29*; and is said to fly as an *eagle*. *Jer. 48:40*; *Eze. 17:3, 7*. The *lion* is considered the *king of beasts*, and the *eagle* the *king of birds*; and therefore the kingdom of Babylon, which was signified by the *golden head* of the great image, was the first and noblest of all the kingdoms."

Of the lion, DR. BARNES says:—

"All, or nearly all, agree that it refers to the kingdom of Babylon."—*Dan. 7:4. Note.*

Medo-Persia.

"BREAST AND ARMS OF SILVER. The Medo-Persian empire; which properly began under *Darius* the *Mede*, allowing him to be the same with Cyaxares son of Astyages, and uncle to Cyrus the great, son of Cambyses. He first fought under his uncle Cyaxares; defeated Neriglissar, king of the Assyrians, and Crœsus, king of the Lydians; and by the capture of Babylon, b. c. 538, terminated the *Chaldean* empire. On the death of his father Cambyses, and his uncle Cyaxares, b. c. 536, he became sole governor of the Medes and Persians, and thus established a potent empire on the ruins of that of the Chaldeans."—*Clarke.*

"The kingdom here referred to was undoubtedly the Medo-Persian, established by Cyrus."—*Barnes' Notes on Dan. 2:39.*

Grecia.

"BELLY AND THIGHS OF BRASS. The Macedonian or Greek empire, founded by *Alexander the Great*. He subdued Greece, penetrated into Asia, took Tyre, reduced Egypt, overthrew Darius Codomanus at Arbela, Oct. 2, a. m. 3673, b. c. 331, and thus terminated the *Persian* monarchy. He crossed the Caucasus and subdued Hyrcania, and penetrated India as far as the Ganges; and having conquered all the countries that lay between the Adriatic Sea and this river, the Ganges, he died a. m. 3681, b. c. 323, and after his death his empire became divided among his generals, *Cassander*, *Lysimachus*, *Ptolemy*, and *Selucus*.—*Clarke.*

"There can be no reasonable doubt that by this third kingdom is denoted the empire founded by Alexander the Great—the *Macedonian Empire*."—*Barnes.*

Rome.

"LEGS OF IRON, AND FEET AND TOES OF IRON AND CLAY. . . . These two legs of iron became absorbed in the *Roman Government*, which also partook of the *iron* nature; strong, military, and extensive in its victories; and by its various conquests, united to and amalgamated with itself various nations, some *strong*, and some *weak*, so as to be fitly represented in the symbolical image by feet and toes, partly of iron and partly of clay."—*Clarke.*

"The common opinion has been, that the reference is to the *Roman Empire*."—*Barnes*.

"This image represented the *four* kingdoms, that should successively bear rule in the earth, and influence the affairs of the Jewish church; by one image, because *all of one spirit and genius*, and all more or less against the church. It was the same power, only lodged in four several nations, the two former lying east of Judea, and the two latter west."—*Comprehensive Com.*

GIBBON, in describing the conquests of Rome, uses the very figure of the prophecy. He says:—

"The images of gold, or silver, or brass, that might serve to represent the nations, or their kings, were successively broken by the *iron monarchy of Rome*."

The Ten Kingdoms.

On the ten horns of Daniel's fourth beast, DR. BARNES says:—

"Even the Romanists themselves admit that the Roman Empire was, by means of the incursions of the northern nations, dismembered into ten kingdoms."

(See Calmet, Bossuet, and Du Pin.)

DR. SCOTT, as quoted by *Nelson*, says:—

"It is certain that the Roman Empire was divided into ten kingdoms, and though they might be sometimes fewer, yet they were still known by the name of the ten kingdoms of the Western Empire."—*Nelson on Infidelity*, p. 364.

NELSON remarks on the ten kingdoms as follows:—

"They have been there for twelve hundred and sixty years. If several have had their names changed according to the caprice of him who conquered, this change of name did not destroy existence. If others have had their territorial limits changed, the nation was still there. If others have fallen while successors were forming in their room, the ten horns were still there." p. 376.

The following list of the ten divisions with names and dates is from the most reliable authors:—

"The Western Empire of Rome, between the years A. D. 356 and 483, was divided into ten divisions, or kingdoms: 1. The Huns, in Hungary, A. D. 356; 2. The Ostrogoths, in Mysia, 377; 3. The Visigoths, in Pannonia, 378; 4. The Franks, in France, 407; 5. The Vandals, in Africa, 407; 6. The Sueves and Alans, in Gascoigne and Spain, 407; 7. The Burgundians, in Burgundy, 407; 8. The Heruli and Rugii, in Italy, 476; 9. The Saxons and Angles, in Britain, 476; 10. The Lombards, in Germany, 483."—*Machiavelli's Hist. Florence*, lib. 1, with *Bishop Lloyd* [approved by *Newton*, *Faber*, and *Dr. Hales*].

"At certain long subsequent epochs of note, notwithstanding many intervening revolutions and changes in Western Europe, the number ten will be found to have been observed on from time to time, as that of the Western Roman or papal kingdoms. So *Gibbon*, speaking of the 12th century; *Daubuz*, of the time of the Reformation; *Whiston*, of the commencement of the 18th century; and finally *Cunningham*, of the last great

political settlement of Europe, A. D. 1815."—
Horæ Apoc. Vol. 3, p. 130.

The Stone Smiting the Image.

Dr. CLARKE says:—

"Which smote the image on its feet; that is, it smote the then existing government at its *foundation, or principles of support*; and by destroying these brought the whole into ruin. . . . But as we find that not only the *iron and clay*, but also the *brass, silver, and gold*, were confounded and destroyed by that stroke, it follows that there was then remaining in and compacted with the Roman government, something of the distinguishing marks and principles of all the preceding empires, not only as to their *territorial possessions*, but also as to their *distinctive characteristics*."

THE PROPHETIC PERIODS.

Symbolic or prophetic time is reckoned a day for a year. As a short-lived beast is used to represent a long-lived kingdom, so a short period of time is chosen to symbolize a longer period. The Bible reckoning is thirty days to the month, and 360 days to the year. Proof of this is found in the account of the time the flood was upon the earth. Gen. 7:11, with Gen. 8:4, gives exactly five months, and Gen. 7:24 gives 150 days.

The Year-day Principle.

Num. 14:34. "Forty days, *each day for a year*, shall ye bear your iniquities, even forty years." Eze. 4:4, "I have appointed thee *each day for a year*."

Nebuchadnezzar was to eat grass "seven times." Dan. 4:16, 23, 32.

ALEXANDER CAMPBELL says, "A time is one revolution of the earth."

JOSEPHUS says:—

"When he had lived in this manner in the desert for *seven years*, he should recover his dominion. . . . And as he foretold, so it came to pass; for after he had continued in the wilderness the aforementioned interval of time, while no one durst attempt to seize his kingdom during those seven years, he prayed to God that he might recover his kingdom, and he returned to it."—*An-tiquities*, book 10, chap. 10, sec. 6.

PROF. BUSH, in his letter to Mr. Miller, said:—

"Nay, I am even ready to go so far as to say that I do not conceive your errors on the subject of chronology to be at all of a serious nature, or in fact to be very wide of the truth. In taking a *day* as the prophetical term for a *year*, I believe you are sustained by the *soundest exegesis*, as well as fortified by the high names of MEDE, SIR ISAAC NEWTON, BISHOP NEWTON, KIRBY, SCOTT, KEITH, and a host of others who have long since come to *substantially* your conclusions on this head. They all agree that the leading periods mentioned by Daniel and John do actually expire *about this age of the world*, and it would be a strange logic that

would convict you of heresy for holding in effect the same views which stand forth so prominent in the notices of these eminent divines."—*Advent Library*, No. 44, p. 6.

PROF. CHASE speaks as follows:—

"We need not wonder that the minds of many have, within a few years, been *greatly agitated* by an expectation of the speedy fulfillment of certain predictions in the book of Daniel. The way for this was prepared by some of our *standard English writers* on the prophecies, men of former ages *venerated for their piety and their erudition*."—*Remarks on Dan. Preface*, p. 5.

PROFESSOR STUART more than admits the same (*Hints*, pp. 8, 38).

DR. ELLIOT says:—

"We find it hinted at by Melancthon. And the Madgeburgh Centurators fully advocated the *year-day principle*, and applied it to the papacy, as also most Protestants afterward."—*Horæ Apoc.*, Vol. 3, p. 260.

PROF. STUART says:—

"It is a singular fact that the *great mass of interpreters* in the English and American world have, for many years, been wont to understand the days designated in Daniel and the Apocalypse as the representatives or symbols of years. I have found it difficult to trace the origin of this general, I might say *almost universal, custom*."—*Hints*, p. 77.

Again he remarks:—

"For a long time these principles have been so

current among the expositors of the English and American world that scarcely a serious attempt to vindicate them has of late been made. They have been regarded as *so plain and so well fortified* against all objections that most expositors have deemed it quite useless even to attempt to defend them."—*Hints*, p. 8.

BARNES, in notes on Dan. 7:25, renders:—

"A time, and times, and the dividing of a time—three years and a half—twelve hundred and sixty days—twelve hundred and sixty years."

Of the dates of Daniel, DR. CLARKE says:—

"That concerning the *advent and death* of our Lord is the clearest prophecy ever delivered; though he lived nearly six hundred years before our Lord, he foretold the very *year* in which he should be manifested, and the year in which he should be cut off."—*Clavis Biblica*, p. 29.

The 1260 Years of the Papacy.

The saints and the times and laws of God were to be in the hands of that power for so many years. Dan. 7:25. It begins with the overthrow of three kings. Dan. 7:20. This was accomplished in A. D. 538.

FABER, quoted in Comprehensive Com., says:—

"We find that the kingdom of the Heruli, the kingdom of the Ostrogoths, and the kingdom of the Lombards, were successively eradicated before the little papal horn, which at length became a temporal no less than a spiritual power, at the expense of these three depressed, primary States."

The author of "Exposition of Prophecy" says:—

"Prophetic popery commenced in the time of the Emperor Justinian, between A. D. 530 and 539. The exact year even may, I think, be ascertained with the utmost precision. Suffice it to say, however, that it was Justinian, and no other, who gave the bishop of Rome the dragon's 'power, and his seat, and great authority.'"

GIBBON says:—

"The whole nation of the *Ostrogoths* had been assembled for the attack, and was almost entirely consumed in the siege of Rome. One year and nine days after the commencement of the siege, an army, so lately strong and triumphant, burnt their tents, and tumultuously repassed the Milvian bridge."

This occurred in A. D. 538. See *Milman's Gibbon's Rome*, Vol. 4, chap. 41, pp. 172, 173, with date in Index.

A Catholic historian quotes *Liberatus*:—

"There are many kings in the world, but there is only one pope over the whole world," "which words imply a clear confession of the supremacy of the Roman see, A. D. 538."—*Catholic Hist.* p. 224, found in *Liberatus*, c. 22.

In the report of the Æcumenical Council of 1870, published by the American Tract Society, we find a speech which was published and widely circulated in Italy, under the title, "*The Speech of a Bishop in the Vatican Council.*" It has the following:—

"Pope VIGILIUS, A. D. 538, bought the papacy from Belisarius, agent of the Emperor Justinian; though to be sure he broke his promise and paid

nothing. Is this mode of gaining the tiara canonical?"—*Vatican Council*, p. 189.

The decrees of Justinian in A. D. 533 did not give the bishops of Rome undisputed civil power, for there were yet three powers in his way. The fall of the Ostrogoths in 538 cleared the way for all the former decrees to take effect. There were several steps up to the one recognized in the prophecy. The celebrated GAVAZZI, in his New York lectures in 1853, thus speaks of it:—

"The celebrated letter of Justinian to the pope in the year 533, not only recognized all previous privileges, but enlarged them, and entitled the pope and his church to many immunities and rights, which afterward gave origin to the pretensions displayed in the canon law."

If, then, 538 be the true date for the 1260 years of the papal supremacy, its fall must occur in 1798. If this latter date is established, then both ends of the line are fortified. If the fall in 1798 cannot be denied, then just reckon back 1260 years, and 538 is confirmed as the true date.

Fall of the Papacy.

REV. GEORGE CROLEY, A. M., says:—

"On the 9th of February, 1798, the French corps commanded by Berthier encamped in front of the Porta del Popolo. On the next day the castle of St. Angelo surrendered; the city gates were seized; and the pope and the cardinals, excepting three, were made prisoners. . . . Ten days after, the pope was sent away under an escort of French cavalry, and was finally carried into

France, where he died in captivity."—*The Apocalypse*, p. 429, London ed., 1828.

"The French army under Bonaparte was seen invading and partitioning the papal territory. The next year, 1798, saw it master of Rome, the popedom a Republic, and the pope a prisoner and an exile."—*Id.* p. 124.

DR. ADAM CLARKE says:—

"In 1798, the French republican army under General Berthier, took possession of the city of Rome, and entirely superseded the whole papal power."—*Com. on Dan.* 7:25.

CROLEY on the Apocalypse, p. 100, says:—

"On the 10th of February, 1798, the French army under Berthier entered Rome, and took the pope and the cardinal prisoners. Within a week, Pius VI. was deposed. Pius VI. died in captivity. The papal independence was abolished by France, and the son of Napoleon was declared king of Rome."

The "Cyclopaedia Americana" of "Berthier" speaks as follows:—

"In October, 1797, General Bonaparte sent him to Paris to deliver to the directory the treaty of Campo-Formio. In January, 1798, he received the chief command of the army of Italy, and was ordered by the directory to march against the dominions of the pope. In the beginning of February, he made his entrance into Rome, abolished the papal government, and established a consular one."—Vol. 2, pp. 80, 81.

Of Pope Pius VI. it says:—

"An army, commanded by General Berthier,

entered that capital (Rome) Feb. 10, 1798, and, on the 15th, proclaimed the establishment of the Roman republic, governed by consuls, a senate, and a tribunate. The pope, after this deprivation of his authority, was conveyed to France as a prisoner, and died at Valence, Aug. 29, 1799."—Vol. 10, p. 161. Edited by Francis Lieber, Boston, 1854.

The following is found in "Thier's French Revolution":—

"On the 22d of Pluviose (Feb. 10, 1798), Berthier came in sight of the ancient capital of the world, which the republican armies had not yet visited. . . . The Castle of St. Angelo was delivered up to the French on the natural condition between civilized nations to respect religion, the public establishments, persons, and property. The pope was left in the Vatican, and Berthier, introduced at the Porta di Populo, was conducted to the capitol, like the Roman generals of old in their triumphs. . . . A notary drew up an act by which the populace, calling itself the Roman people, declared that it resumed its sovereignty and constituted itself a republic. . . . The pope, treated with respect due to his age, was removed in the night from the Vatican and conveyed into Tuscany where he received asylum in a convent."—Vol. 4, p. 246.

"PIUS VI. Angelo Braschi, February 15; de-throned by Bonaparte; he was expelled from Rome and deposed in February, 1798; and died at Valence, Aug. 29, 1799."—*Haydn's Dictionary of Dates*, p. 375.

"A French corps d'armee under Berthier, having in February, 1798, crossed the Apennines

from Ancona, and entered Rome, the tricolor flag was displayed from the capitol, amidst the shouts of the populace, *the pope's temporal reign declared at an end, &c.*"—*Hore Apoc.* p. 370.

The Deadly Wound. Rev. 13:3.

From ARCHIBALD BOWER'S "History of the Popes," we take the following interesting items:—

"Pius VI., always shut up in the Vatican, wished to disarm his formidable adversary; and sent to him the most eminent personages of his court, to make peace and to obtain a favorable capitulation. But Berthier's inflexibility soon dissipated the pontiff's illusions. The general refused to admit the papal deputation. He directed those envoys to be informed that he should not recognize the sovereignty of the pope, and that he should not receive any overtures, except from the delegates of the Roman republic. The citizens had formed a government, modeled after the ancient constitutions of Rome, had named seven consuls, *decreed the degradation of Pius VI.*, and published accusations against the peculating cardinals and plunderers. * * * *

"All those misfortunes abased the pope almost to idiotism. At length, the governor of Rome, the general Cervoni, gave him the *last stroke*, by the official announcement that the people had reconquered their rights, and he was no longer an officer of the government. * * *

"In vain did the pope, who perceived that his plans were discovered, protest against the violence which was offered to him, and which severed him from his people and duties. He was placed in a coach with his physician, his footman, and

cook, and driven toward Tuscany. He was set down at the convent of Augustine at Sienna, where he remained three months. There he lived in quiet and forgotten by the world, when an extraordinary event, an earthquake, shook the asylum where he resided and destroyed part of the walls of the edifice. * * * *

"But nothing could comfort the old pontiff in his exile. The last act of ingratitude by his cherished bastard * was a terrible blow to him. Moreover, the energies of his life having been very much exhausted by age, debauchery, and excesses of the table, palsy in his legs seized him, which subsequently affected his whole frame, and in Aug. 29, 1799, Europe was delivered from the last pope of the eighteenth century."—Vol. 3, pp. 407-409.

Healing the Deadly Wound.

Mr. BOWER continues:—

"The *papacy*, that fatal and monstrous institution, which had been the cause of such numberless calamities, disasters, and persecutions, at the death of Pius VI., was apparently on the verge of complete extinction. But men were not sufficiently sated with superstitions, and the triumph of permanent liberty was still deferred!

"Bonaparte, consul, who began to think of placing on his head the diadem of Charlemagne, and who anticipated the period when he should want another Leo III. to consecrate him, collected the scattered stones of the pontifical Babel, which the public had almost raised, and anew reconstructed

* His nephew, duke of Braschi, stole his money and jewels and fled the country.

it. Twenty days after his attainment of power, thirty-five cardinals assembled at Venice to fill the vacancy in the pontificate, and to elect the chief of the popedom.

"Each secular power, according to custom, intrigued to have one of their own minions nominated, and to insure the voices of the cardinals for him; but France was successful. Whether the first consul was more ably served, or whether he paid most generously for the votes, after one hundred and four days of discussions and strife, the majority was announced for the Cardinal Gregory Barnabas Louis Chiramonti, who was proclaimed pope, on March 14, 1800, by the title of Pius VII."

"The Protestant princes of Germany themselves were even vigorously urged, solicited, and even threatened, respecting their permission for the Jesuits to be domiciliated in their territories. In fine, *the restoration of popism was everywhere proclaimed.*"—*Hist. of the Popes*, pp. 420, 428.

Consuming Process.

"And they shall take away his dominion, to consume and to destroy it unto the end." Dan. 7:26.

The following extract is from a circular sent by the archbishop of New York to "all the Catholic priests":—

"It is well known to all that the trials and embarrassments of our Holy Father have been multiplied during the past two years far beyond anything he has hitherto been obliged to indorse. The enemies of the church and of the apostolic see have been pursuing and still continue to pursue with

ever-increasing boldness their work of sacrilege and spoliation in the capitol of the Christian world. It is sought to reduce the venerable pontiff, who is already virtually a prisoner in their hands, to the *still further humiliation* of becoming a pensioner to the bounty of an unscrupulous government, which has usurped his rights and *robbed him of his temporal goods and possessions.*"

GOODRICH says:—

"The revolutionary torrent, which was thus set in motion, destroyed law, government, and religion in France, and *laid waste the Roman church* both there and in *neighboring countries*. Her priests were massacred, her silver shrines and saints were turned into money for the payment of the troops, her bells were converted into cannons, and her churches and convents into barracks for soldiers. From the Atlantic to the Adriatic, she presented but one appalling spectacle. She had shed the blood of saints and prophets, and God now gave her blood to drink."—*Church Hist.* p. 183-4.

A. BOWER says:—

"In 1809, Napoleon, in his imperial edict, says that we are directed to make known to Pius VII. that he is *utterly prohibited* from holding any communion whatever with any ecclesiastics in France, or any other subject of the emperor, under the penalty of disobedience both on his part and theirs. Advising him also, that he is *no longer the organ of the papacy.*"—Bower, Vol. 2, page 425.

Mr. BICKERSTETH says:—

"The pillage of the papal States in 1797, was such as to drain them of specie, and to take away

all precious stones and jewels they could find. The French ambassador wrote to Napoleon, stating, ‘Discontent is at its highest, in the papal States; the payment of 30,000,000 francs, stipulated by the treaty of Tolentno, at the close of so many losses, has totally exhausted the OLD CARRASS; we are making it consume by a slow fire.’”

FALL OF BABYLON.

It is not with any desire to find fault, or, like the worldling, to dwell upon the imperfections of others, and make their backslidings an excuse for laxity, that we speak of the fallen condition of the churches, for we do it with sadness, and would God it were otherwise.

But while infidels rejoice over the matter, and make it an occasion of doubting and rejecting the Bible and the Christian religion, we note the facts with candor, and see in it a fulfillment of prophecy. Instead of an occasion of stumbling, we find it an occasion of stronger faith in the Bible, as of heavenly origin.

It is claimed by many of the best students of prophecy that the great Babylon of the Apocalypse can symbolize nothing less than the universal, professed Christian, but worldly, church—that it must embrace the entire family, or great city of fallen churches. Many of the Protestant sects having the marks of a striking family resemblance, in their spirit of pride, politics, and worldliness, are identified with sad and faithful accuracy, as the legitimate daughters of the mother of churches.

What Is Babylon?

Jer. 51:6-9. Rev. 14:8; 17:5; 18:2-4. The word Babylon comes from *Babel* and signifies “mixture, confusion.” We read of Babylon the great, the *mother of harlots*, &c. Protestant commentators agree that this “mother” is the Catholic church, and if so, who are the “harlot daughters” but the various Protestant sects? If “the woman” singular (Rev. 17:4) be a symbol of one church (Catholic), then, “women,” plural (Rev. 14:4), are symbols of CHURCHES. The Catholic church is a unit the world over. But when we consider the hundreds of Protestant sects, with all their discordant theories, we cannot avoid the conclusion that they belong to the Babylon of the Apocalypse.

The original of the word Babylon is in every place *Babel*. The root of the word signified “gate,” or “gate of God.” But after the building of the tower and the dispersion, it came to signify “confusion.” Like mystic Babylon, the ancient city built on the site of the tower was haughty, and assumed to hold the keys of all wisdom and knowledge, or to be the very “gate of God.”

DR. BARNES says:—

“The word became the emblem of all that was haughty and oppressive, and especially of all that persecuted the church of God. The word here (Rev. 18:4) must be used to denote some power that resembled the ancient and literal Babylon in these characteristics. The literal Babylon was no more; but the name might be properly used to denote a similar power.”

A papal medal was struck at Rome in 1825, on the occasion of a jubilee, with the figure of a woman holding out a golden cup. (See Rev. 17:4.)

On this DR. BARNES remarks:—

"It is a most remarkable fact that the papacy, as if *designing* to furnish a fulfillment of this prophecy, has chosen to represent itself almost precisely in this manner. Apostate churches and guilty nations often furnish the very proofs necessary to confirm the truth of the Scriptures."

SCALIGER affirms that this name (Mystery, Babylon, &c.,) was inscribed upon the front of the pope's miter till some of the reformers noticed it.

On the text, "Become the habitation of devils," BARNES says:—

"Of demons—in allusion to the common opinion that the demons inhabited abandoned cities, old ruins, and deserts." In Isa. 13:21: "Satyrs shall dance there," the ancient Greek translation is "Devils or demons shall dance there."

We are led to inquire if the churches of the day are not already becoming a home of spirits—if the churches do not already fellowship those who are in league with the demons. Both Catholics and Protestants hold the doctrines of the immortality of the soul and consciousness in death; and very many have believed in the "return of departed spirits," to converse with men. It is no marvel then that they should come to fellowship with modern demon-mongers.

The *Phrenological Journal*, October, 1872, speaks as follows:—

"We have recently read a work by Rev. Samuel Watson (a new book), just published in this city, at \$1.25, entitled, 'The Clock Struck One,' in which are presented the Bible proofs that the dead of earth have communicated and can communicate with men on earth, and we are surprised with the number and significance of the proofs cited. Mr. Watson, who has been a devoted Methodist minister for many years, and has been honored with the title D. D., and *still holds his relations with that church*, thinks that many eminent Christians, several of them ministers, and one of them a bishop, have talked with him from the other side of the river called death. He claims to be a Bible spiritualist, and to accept only that which finds its basis in the Bible. If the deceased prophet Samuel could be made visible to those living on the earth in ancient times, why could not the 'One-eyed Conductor' be able to do the same for a beneficent purpose?"

A correspondent of the *Chicago Tribune*, writing from Boston, says:—

"A few weeks ago, in a little New England village, I found among the Methodists all the principles of spiritualism, a belief in the presence of spirits, their aid in good, and their hindrance of evil or unsuccessful action. From that small place, with its lowly worshipers, for most of them were mechanics, many with a difficulty about their aspirates, genuine Dissenters, to this educated community of the highest culture, I come to find the same belief expressed."

WARREN CHASE, in his "*Gist of Spiritualism*," says:—

"But let no person mistake me, and suppose that I claim that each medium is a spiritualist. By no means; many of our best test mediums know little or nothing of spiritualism, and some are members of churches, and read or say prayers in their places."

The *Evangel*, periodical of the Baptist denomination in California, in its issue of Jan. 9, 1873, gives the obituary of Eld. D. S. Watson in the following spiritualistic style:—

"After all, our brother is not dead. He has simply 'gone before.' The house he lived in may, and will, decay; but the earnest soul will still serve the Lord. The loved and loving wife, who ministered so faithfully to the suffering body, may find her aching heart soothed by some gentle, silent influence from the heavenly land; and, if permitted to do so, that angel spirit will thus minister to her, and to his dear church, and to other loved friends toiling for Jesus."

Bishop D. W. CLARK, of the Methodists, speaks as follows:—

"Is it not possible that our departed kindred—our parents, our companions, our dear children, that have passed from us in the bloom of life, a loved brother or sister—*may re-visit earth*, and come to minister to us in that which is holy and good—to breathe around us influences that will draw us heavenward?"—*Man all Immortal*, p. 206.

On the next page the bishop quotes the great Methodist Commentator as follows:—

"DR. ADAM CLARKE expresses it as his opinion that spirits from the invisible world, including

also human spirits which have gone there, *may have intercourse with this world*, and even become visible to mortals."

The N. Y. *Evangelist*, "On the Ministration of Departed Spirits in this World," quotes the following sentiments of MRS. H. B. STOWE, expressed in verse:—

"It is a beautiful belief,
That ever round our head,
Are hovering, on viewless wings,
The spirits of the dead."

The majority of Roman Catholics at present stand committed against modern spiritualism by that name, and yet they hold the distinctive doctrines of spiritualists under another name.

The following rebuke upon a Catholic, who wrote against spiritualists, would also apply to many Protestants who have tried to oppose them. DELRICO, a Catholic author, in his "*Disquisitions*," says:—

"It is a truth recognized, not only by the Catholic faith, but by true philosophy, that the *souls of the departed can return, and are in the habit of returning in the divine power and virtue*. I am, therefore, astonished that a Catholic of much learning and judgment should treat *such spirits*, not as those of the dead, but as demons. . . . To dare to treat as a lie, or as a chimera, a faith accredited by the most orthodox and holy doctors of the church of Asia, Africa, and Europe—a faith based upon all the monuments of ecclesiastical history—upon the traditions of the fathers—upon the acts of councils—upon the pages of Holy Writ, preserved from age to age, and delivered

through the hands of the whole succession of pastors, is, in truth, an audacity hitherto unheard of." —*Tom. 2, Quæst. 26, sect. 1.*

The church of Rome claims the church of England as her daughter:—

"If the church of Rome were ever guilty of idolatry in relation to the saints, her daughter, the church of England, stands guilty of the same, which has ten churches dedicated to Mary for one dedicated to Christ." —*Catholic Christian Instructed*, p. 18.

MR. WM. KINKADE, in his "Bible Doctrine," p. 294, says:—

"I also think Christ has a true church on earth, but its members are scattered among the various denominations, and are all more or less under the influence of mystery Babylon and her daughters."

MR. HOPKINS, in a treatise on the Millennium, says:—

"There is no reason to consider the Antichristian spirit and practices confined to that which is now called the church of Rome. The Protestant churches have much of Antichrist in them, and are far from being wholly reformed from corruption and wickedness."

MR. SIMPSON, in his "Plea for Religion," says:—

For, though the pope and church of Rome are at the head of the grand 1260 years' delusion, yet all other churches, of whatever denomination, whether established or tolerated, which partake of the same spirit, or have instituted doctrines or ceremonies inimical to the pure and unadulterated gospel of Christ, shall sooner or later share

in the fate of that immense fabric of human ordinances; and that Protestant churches should imitate the church of Rome, in this worst part of its conduct, can never be sufficiently bewailed."

ALEXANDER CAMPBELL says:—

"The worshiping establishments now in operation throughout Christendom, increased and cemented by their respective voluminous confessions of faith, and their ecclesiastical constitutions, are not churches of Jesus Christ, but the legitimate daughters of that mother of harlots, the church of Rome."

LORENZO DOW says of the Romish church:—

"If she be a mother, who are the daughters? It must be the corrupt, national, established churches that came out of her." —*Dow's Life*, p. 542.

In the "Religious Encyclopedia" (Art., Anti-christ), we read:—

"The writer of the book of Revelation tells us he heard a voice from Heaven, saying, 'Come out of her, my people, that ye partake not of her sins, and receive not of her plagues.' If such persons are to be found in the 'mother of harlots,' with much less hesitation may it be inferred that they are connected with her unchaste daughters, those national churches which are founded upon what are called Protestant principles."

DR. CUMMING of England, speaking of our duty in reference to great Babylon, says:—

"Then what is our duty? To call to all that at this moment in the church of Rome, whether sprinkled by her baptismal waters, or imitating

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within another church her forms, her ceremonies, her pomp, and her grandeur, to come out of her, lest partaking of her sins they receive also of her plagues."—*The End*, p. 241.

The Tennessee Baptist says:—

"This woman (popery) is called the mother of harlots and abominations. Who are the daughters? The Lutheran, the Presbyterian, and the Episcopalian churches are all branches of the (Roman) Catholic. Are not these demonstrated 'harlots and abominations' in the above passage? I so decide. I could not with the stake before me decide otherwise. Presbyterians and Episcopalians compose a part of Babylon. They hold the distinctive principles of papacy in common with papists."

The following significant paragraph is from the *Watchman and Reflector*, the leading organ of the Baptist denomination:—

"DR. GUTHRIE, speaking of the exit of the Presbyterian church from Rome, says, 'Three hundred years ago, our church, with an open Bible on her banner, and this motto, *Search the Scriptures*, on her scroll, marched out from the gates of Rome.' Then he significantly asks, 'Did they come clean out of Babylon?'"

The Liberal Christian says:—

"There is a powerful element of Romanism in all the larger Protestant bodies. The clergymen do not teach to the people the Bible itself in its purity and simplicity, but they require them to receive instead a system of clerical interpretations of the Bible. Their whole ecclesiastical system

is based on the preposterous assumption that their opinions about the Bible and its teachings are identical with the teachings of the Bible itself."

Babylon Fallen.

This is not her destruction, for after her fall she becomes a home of the corrupt, proud, and sinful. (See Rev. 18:2-4.) Her fall must therefore be a *moral fall*.

We now inquire, What is to be expected? What saith the Scriptures?

"And the pride of Israel doth testify to his face: therefore shall Israel and Ephraim fall in their iniquity; Judah also shall fall with them. They shall go with their flocks and with their herds to seek the Lord; but they shall not find him; he hath withdrawn himself from them. They have dealt treacherously against the Lord; for they have begotten strange children: now shall a month devour them with their portions." Hosea 5:5-7.

"And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved." Matt. 24:11-13.

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, heady, highminded, LOVERS OF PLEASURES MORE THAN LOVERS OF GOD. Having a form of godliness, but denying the power thereof; from such turn away." 2 Tim. 3:1-5.

"For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears." 2 Tim. 4:3.

What Good Men Expected.

MATTHEW HENRY, of Christ's coming, says:—
“In general he will find but few good people, few that are really and truly good; many that have the form and fashion of godliness, but few that have faith.”—*Com. on Luke 18:8.*

MARTIN LUTHER, just before his death, writing on the prophetic periods of Daniel, in his German Bible, says:—

“About the consummation of these periods, this gospel will be shut out of all the churches and confined to private houses.”

When one of Martin Luther's guests remarked that the world might continue fifty years, he replied:—

“Pray God it may not exist so long; matters would be even worse than they have been. There would rise up infinite sects and schisms, which are at present hidden in men's hearts not mature. No; may the Lord come at once, for there is no amendment to be expected.”

DR. GILL, on the signs of Christ's coming, says:—

“Which yet will be observed by a few, such a general sleepiness will have seized all professors of religion.”—*On Rev. 3:20.*

MR. HARTHY, a learned and sensible churchman, has remarked as follows:—

“There are many prophecies which declare the fall of the ecclesiastical powers of the Christian world; and though each church seems to flatter itself with the hope of being exempted, yet it is

very plain that the prophetical characters belong to all. They all have left the true, pure, simple religion, and teach for doctrines the commandments of men.”

DR. COTTON MATHER says:—

“When the Lord shall come, he will find the world almost void of true and lively faith (especially of faith in his coming); and when he shall descend with his heavenly banners and angels, what else will he find almost but the *whole church* as it were a *dead carcass* miserably putrefied with the spirit and manners and endearments of this world. . . When I should wish to stir up my brethren, who are in deep sleep, with these messages and admonitions to shake off this soft and indeed lethargic and deadly slumber, I know that I shall appear to them a vain dreamer, a sort of Lot, and that they will treat me as one in jest or sport, and as a man in the falling sickness, seized with I know not what enthusiasm; and that sleep may hold them in still more pleasing fetters, *they will make use of*, as it were, SLEEPY MEDICINES, a diversity of commentaries on certain prophecies as not yet fulfilled.”—*Famous Latin Preface.*

The *Encyclopediæ Americana* says:—

“Dr. Mather was a very pious and learned man. He was the author of 382 volumes. Some of huge dimensions. He died in 1728, aged 65 years.”

What Has Come?

With the spirit of the world, there has come a tendency to skepticism, infidelity, and atheism.

DR. CUMMING says:—

"I believe that one-half of the professors of the gospel are nothing better than practical infidels."—*Time of the End*, p. 183.

The London Quarterly *Journal of Prophecy* says:—

"The whole world is at this moment leavened with infidelity. Hindooism has become semi-infidel. Mohammedanism has become semi-infidel. Popery has become semi-infidel. Protestantism has become semi-infidel. Three-fourths of the professors of religion in the world (all creeds alike) are infidels, or nearly so. For one conversion to popery in these ten years there have been a hundred to infidelity. Nobody seems able to stand before this strong delusion. Popery itself is thoroughly leavened with the infidelity of the age."

Prof. TAYLER LEWIS, in the *Christian Statesman* of February 15, 1872, makes the following truthful statements:—

"The positive, aggressive character of irreligion is the peculiar feature of our age. Such, indeed, was always its nature; but time is bringing out its open development in a way which the most worldly stolidity will soon find itself incapable of denying."

Here is another testimony to the point:—

"The science of our age is intensely skeptical. It throws more and more doubt upon accustomed religion, and strives more and more to make it appear that there is nothing in it beyond mere forms of doctrine, and that the question of the day is whether there is *any religion at all*, or *any*

God whatsoever."—H. W. Beecher, Friday evening, August 23, 1871.

The *Christian Union*, Jan. 10, 1872, says:—

"One thing, however, is clear, that the atheistic element has very great power in Christendom, and is preparing for a conflict more fearful than most Christians anticipate."

The Church of England Is Going Backward.

Mr. Spurgeon, the eminent Baptist minister of London, says:—

"The Church of England seems to be eaten through and through with sacramentalism; but non-conformity appears to be almost as badly riddled with philosophical infidelity. Those of whom we thought better things, are turning aside one by one from the fundamentals of the faith. Through and through, I believe, the very heart of England is honeycombed with a damnable infidelity which dares still go into the pulpit and call itself Christian."—*Record*.

The following is an extract of a sermon by Rev. D. S. PHILLIPS of Kankakee, Ill., in St. Paul's church, on the "Attitude of the Episcopal Church toward Ritualism."

"They do not like the word Protestant. They introduce usages into our simple liturgical worship modeled wholly upon Romish ceremonies. They ape the Romanists in their Latinisms—their talk about matins, and vespers, and masses, and chasubles. They cross themselves in prayer: they 'genuflect' before the altar; they bow low before the elements of the holy communion under the

belief that they veil the adorable Christ, then and there locally present on the altar under the form of bread and wine; they encourage priestly confession and private absolution; they introduce crucifixes, incense, and altar lights in their public worship; in short they go very far toward making over the holy communion service of our Protestant church into the *Romish mass*.

These are the far-famed ritualists! These are the men who claim to be the true Catholics of our communion! And since their idea of Catholicism is so near like the Romish, they, of course, necessarily disliked Protestantism. The work of the reformers in the English church was a mischievous work, in their opinion. ‘Protestantism is a failure,’ they say—its very essence is only denial, protest, a weak negation from which only negations can come. As though it were possible for a man to stand up for truth at all unless he protested against error! As though a man could be a Christian at all, strong and brave for the right, unless he was a protestant against the wrong!

Progress toward Rome.

Rev. S. H. TYNG, JR., rector of the Protestant Episcopal church of the Holy Trinity, charges in a recent editorial note:—

“Prayers for the departed are gaining recognition in the Protestant Episcopal churches of this city. The church of St. Mary the Virgin, advertised, not long since, a special service of prayer for the holy dead. At the door of the Church of the Transfiguration, in Twenty-ninth street, were found, a few Sundays since, circulars, one of which is now before us, containing collects to be

said for the departed. . . . This is only another of the signs of the times, showing the drift in the old Protestant Episcopal church.”—*Daily Paper*.

Church Lotteries and Gambling.

The following is a copy of a handbill advertising a benefit for a church in New Orleans:—

“Benefit of Christ’s Church Parochial School. Near the dancing platform, a splendid booth and a large canvas tent, with seats reserved for the accommodation of ladies and children. The patrons of this church, as well as the public, will here find a soda-water stand and confectionery, a restaurant filled with everything to satisfy the appetites of epicureans; and, also, A SPLENDID BAR, stocked with the choicest kinds of liquors, cigars, &c.”

The N. Y. *Observer* copies this, and adds:—

“This is a copy of a handbill conspicuously posted in New Orleans at the present time. The church for which this splendid bar is to be opened is called *Christ’s church*; but our private opinion is, if Christ attends the fair, he will come with a scourge of large cords and drive out every man and woman who dishonor his house and name with such things as these. Call it a church if you will; but for Christ’s sake, O New-Orleans people, do n’t call it *Christ’s church*. Anything but that!”

Under the head of “Lotteries and Religion,” the *New York Observer* indulges in severe criticism on some practices at a church bazaar. Another editor justifies the *Observer* and says:—

"Now we know that these fair lotteries, raffles, and the like, have this consequence. They kindle the desire for gambling. A young man wins once or twice a costly article and begins to have a superstition about his 'luck.' That will tempt him to other ventures in other places. And it makes the young feel that there is no harm in such things. The *Observer* has taken church people to task for breaking the laws of the State. We accept and indorse the rebuke, and add that these have also broken the laws of God."

The "Statutes of California" define a lottery as follows:—

"A lottery is any scheme for the disposal or distribution of property by chance among persons who have *paid*, or *promised* to pay, any valuable consideration for the chance of obtaining such property, or a portion of it, or any share or interest in such property upon any agreement, understanding, or expectation, that it is to be distributed or disposed of by lot or chance, whether called a lottery, raffle, or gift enterprise, or by whatever name the same may be known."

The "Mercantile Library Association" of San Francisco, obtained a grant from the legislature for a \$1,000,000 gift enterprise. Some of the judges claimed that the action of the legislature had virtually abolished the law of California concerning lotteries.

Many severe criticisms were passed upon the Library Association for their lottery scheme; but the president, R. B. SWAIN, replied that "the principle of such lotteries has been recognized as right in most of the church fairs and festivals, in this and other States."

The *Active Christian* (Methodist paper) says:—

"The steps that have been taken in late years toward raising money for church purposes are such as to excite no wonder if open, unblushing gambling be adopted a few years hence."

Pious Gambling Excepted.

The following speaks for itself:—

"SECTION 1. *Be it ordained by the City Council of the City of Bloomington, Ill.*, That no person or persons shall hereafter within the city limits sell any lottery or gift enterprise ticket or tickets of any kind whatever, or any prize package or packages containing, or purporting to contain a prize or prizes of any kind whatever, nor sell or give in a drawing, a chance or pretended chance for the purchaser or receiver to draw a prize of any kind whatever, provided nothing in this ordinance shall prevent any society or organization using an election or other means to raise money for educational, charitable, or religious purposes."

The *Detroit Post*, in an article headed, "A Bold Governor," says:—

"The governor of Wisconsin is a bold man. If he were here, we should shake hands with him, and dub him 'the bravest of the brave,' not excepting Gen. Grant, Gen. Sheridan, or any other hero. Why? Because the governor of Wisconsin, in his annual message, has had the moral courage—and a most desperate courage it is in a politician—to declare, point blank, the too-long whispered truth that church fairs, charitable raffles, concert lotteries for charitable and other purposes, prize packages, 'grab-bags,' Sabbath-school

and other religious chances by ticket, are nurseries of crime, inasmuch as they promise something for nothing, are games of chance, and are really gambling. The governor says that the pernicious spirit of gambling is fostered, encouraged, and kept alive by these agencies to a degree little known by good citizens; and that, but for them, the ordinary laws against gambling would be much less violated and much more easily enforced. He says these practices ought not to be permitted any longer to debauch the morals of the young. Think of the row this plain speaking will stir up! Think of the courage necessary to say this in a public official, depending upon the votes of the people for future official honors! Then think how true and well deserved it is, and join us in crying, 'Good for Governor Washburn!'"

The *Chicago Tribune*, under the head of "Some Pious Frauds," gives the following:—

"The arrest and incarceration of Father Forhan, the young Catholic priest who absconded some days since with the proceeds of a Bridgeport fair, bring up the whole subject of church fairs, into which this particular case resolves itself. There will probably be a mutual disgust at the announcement that Catholics and Protestants meet on common ground here; but such is the case. It is no reflection on the cause of religion itself to say that these institutions are pious frauds. They are conceived in a mistaken zeal, and the few hundreds and thousands of dollars realized for the benefit of church organizations fall far short of compensating for the concomitant evils. The circumstance that one priest had been tempted to appropriate the funds of one fair is not

nearly so bad as that hundreds of fares have misled hundreds of men and women into pernicious practices first acquired under the sanction of the church. At this very fair, for instance, Father Forhan received \$600 as the proceeds of a bar! It requires an acute religious perception to distinguish any difference between stepping up to a bar and taking a drink under the auspices of a church and doing the same thing at a public saloon."

The late DR. NADAL, in view of the Judgment and eternity could well afford to be honest and speak plainly. He said:—

"The church raffles are as complete specimens of gambling as the Crosby Opera House Lottery—and either of them is as real gambling as the operations of the faro bank or the card table.

"In our church fairs, in addition to the countenance and respectability, as in the 'Opera House Raffle,' we give to gambling the sacred sanction of religion. It is the church spreading her hands and saying grace over every faro bank and gambling hell in the country.

"The raffles of the church tend to remove religious and moral scruples; the last breakwater that holds back the threatened inundation of gambling. If the church fiddles, the world will dance, of course. Like priest, like people.

"The church's raffles are felt, however unconsciously, in every bet on every race horse, at every card table, in every art lottery, aye, in every prize fight. When the bride of Christ raffles, and pockets her gains amid the smiles of gay ladies and flattering beaus, every gambling hell rises in

dignity. Whatever wrong there may be in the gambler's calling, the church shares it in principle in her raffles; and the only difference between her and the regular gambler in this respect is, that he, perhaps, does his rudely, profanely, in a place set apart to sin, while she does hers *genteelly, piously*, and in the *church or lecture-room*. This abuse of holy things, this profanity, this prostitution of the sacred offices of the church, ought to be stopped.

"The church has been poor, and can afford, if need be, to be poor again; but she cannot afford, whatever may be the bribe, to be the pomp of worldly lust. We therefore bow penitently under the world's accusations, and confess that we deserve the scourge of the old proverb, 'Physician, heal thyself.'"

Of the tendency of church lotteries, the *Watchman* relates the following:—

"A member of a church went to his pastor and entreated his personal intercession with his favorite son, who had become ruinously addicted to the vice of gambling. The pastor consented, and seeking the young man, found him in his chamber. He commenced his lecture; but before he concluded, the young man laid his hand upon his arm and drew his attention to a pile of splendid volumes that stood upon the table. 'Well,' said the young man, 'these volumes were won by me at a fair given in your church; they were my first venture; but for that lottery, under the patronage of a Christian church, I should never have become a gambler.'"

The *Golden Censer* gives the words of REV. B. F. BOOTH:—

"I hide my face in shame when I hear of a governor of a State being compelled to call upon the law-making department of his State to pass laws to counteract the swindling carried on, under the auspices of the church, under the name of church fairs, festivals, and other forms of 'pious' church gambling."

Popular Amusements.

The love for worldly amusements has come in like a flood and the popular churches have been taken by storm.

Dr. JOHN LORD of England writes to the New York *Observer* in the following strain:—

"It is not the fashion in London to appeal to the intellect. Everything is in the way of amusement. The whole city seems sensualized. Of course, there are grand exceptions; but no man, except in Parliament, or in the court, or universities, rises to fame, in the popular sense, unless he amuses. The novelists are sensational. Music is sensational. *Preaching is sensational*. Everything is sensational."

The N. Y. *Independent*, giving a report of a missionary meeting, says:—

"It was almost a failure for want of numbers, and this the writer would fain attribute to the rainy evening had he not learned that hundreds had failed to get seats at the opera that night, and that a party given by one of the church members the same night was numerously attended."

What a striking illustration of St. Paul's latter-day characteristic, "Lovers of pleasures more than lovers of God."

A Correspondent of a daily paper writes from Seymour, Conn.:—

"Messrs. Editors: The town of Seymour is alive this summer. Picnics, fairs, festivals, and the like, are the order. The last was an ice-cream festival, given for the benefit of the Congregational Society, Rev. Mr. Quick, pastor, in the basement of their church. There were present, 'lots of fair women and brave men,' and as at all festivals cream disappeared, and *fun and frolic* prevailed. *The church made money!*"

This tells the whole story. The church want money, and so provide "*fun and frolic*."

As long ago as 1867 the Methodists became alarmed for their church, and, with many other denominations, raised a voice of warning; but it was too late; nothing can stay the general rage for fashionable amusements.

H. MATTISON, D. D., appeals to his people in the following strain:—

"You Methodists who were once poor and unknown, but have grown rich and prominent in the world, have left the narrow way in which you walked twenty or thirty years ago, have ceased to attend class-meetings, seldom pray in your families or in prayer-meetings, as you once did, and are now indulging in many of the fashionable amusements of the day, such as playing chess, dominoes, billiards, and cards, dancing, and attending theaters, or allowing your children to indulge in them. . . . These things, it is said, are most common in cities and villages; and the rich and aristocratic families of the church, as some call them, lead the way, and are the most promi-

nent and open in the practice of these follies."—*Popular Amusements*, p. 3.

"New York Conference.

"Resolved, 1. That we, the members of the New York Annual Conference of the Methodist Episcopal church, deeply regret that the members of our church should ever be found attending dances, theaters, circuses, operas, negro minstrels, playing those games which do not tend to godliness, &c."

"New York East Conference.

"Whereas, There is cause to fear that the examples and practices of worldly society are steadily pressing upon our members and their families, endangering our simplicity and purity, especially in the form of drinking vinous and other liquors; of card-playing and dancing; of visiting the theater and the opera, and of taking part in lotteries, &c."

A presiding elder, in the *Christian Advocate*, says:—

"Surely, now, when the world, with its trickery, and fashion, and folly, is coming in upon us like a flood, God calls his faithful ministers and people everywhere to lift up a standard against it."

The *Northern Christian Advocate* thus speaks:—

"This demand for amusement by Christian professors is, in itself, painfully suspicious. We fear such demands arise from leanness of soul spiritually."

The *North-Western Christian Advocate*, says:—

"It is of the utmost importance that this tide of trifling, and amusement, and sin be stayed, or it will drown out the life of the Christian church."

The *Advocate*, Methodist paper, published at Charlestown, Mass., says:—

"Notwithstanding the prohibition of the Methodist principle, it is a serious fact, and one generally to be deplored, that there is *more jewelry and superfluous dress worn by the Methodists of this day than there is by any other class of religious professors in our land.*"

The "Centenary Methodist Episcopal church" in Chicago was well provided for the latter-day feasting. The *Chicago Tribune* says:—

"Beneath the vestibule and parlors is a basement, consisting of a *large dining hall*, furnished with table accommodations for one hundred and fifty persons; a *kitchen*, with *cooking apparatus*, sinks, closets, dressing rooms, &c. The basement, under the vestibule and parlors, secures some desirable advantages; the social gatherings can be made agreeable and pleasant without introducing the refreshments into the lecture room or parlors."

The N. Y. *Herald* says:—

"Insensibly the church has yielded to the spirit of the age and adapted its forms of worship to modern wants. Magnificent edifices, high-priced pews, fashionable music, long salaries and short sermons—all things, indeed, that help to make religion attractive—the church now employs as its instruments."

The following pointed, but truthful, statement is from the *Louisville Recorder*:—

"Though we have (at least among Protestants) no human priest or sacrificial altar, yet among us the social element and *power of the church, has become cramped, ice-bound, or entirely destroyed*. We have become an assembly, not of living actors, but of silent, passive hearers. The church have become mere listeners to preachers—a roll of names baptized, permitted to take the Lord's supper, and expected to enjoy good preaching. Like the door on the hinges, they come and go. They are prayed for, and sung to, and preached to; and often sung and preached to sleep, if not to death. Thus, year after year, is this continuous round, this dead flat, over which not a breath of emotion passes to disturb the dull and decent monotony."

Preaching for Hire.

The *Cincinnati Times*, July 28, 1870, says:—

"A well-known clergyman here who comes under the head of sensationalist, was asked by a friend the other day, why he so often violated good taste both in matter and manner when speaking in the pulpit.

"I will tell you, was the reply. I have no more liking for the kind of sermons I deliver than you have. They are meretricious in rhetoric, and unsound in sentiment; but they are popular; and I must furnish the sort of article my congregation is willing to pay for. You are aware that my predecessor was an able and scholarly man, and extremely conscientious withal; but he failed to fill the pews, and he was requested to resign. It I had obeyed my own inclination as to sermons, I should have shared his fate. I was anxious, how-

ever, to retain the position ; for I have a large family, and it is my duty to support them. Do you blame me for discharging that duty ?

" Churches now are nothing more than theological theaters, and preachers the actors who are paid so much for performing cleverly and acceptably. When the priestly artists do not draw, their engagement is discontinued. We are forced to make our sermons attractive to those who come to hear them. In consulting our household expenses, we must make a liberal surrender of our tastes and convictions. I receive \$10,000 a year. If I preached simpler and better sermons, reflecting my *real views*, I could not get \$3,000. So, you see, bread-earning outweighs both aspiration and inspiration."

This case probably illustrates thousands of others who are in the same position, but are not frank enough to confess it.

In view of the above, the following Scriptures are of special interest :—

" For among my people are found wicked men : they lay wait, as he that setteth snares ; they set a trap, they catch men. As a cage is full of birds, so are their houses *full of deceit* : therefore they are become great, and *waxen rich*. They are waxes fat, they shine ; yea, they *overpass the deeds of the wicked* ; they judge not the cause, the cause of the fatherless, yet they prosper ; and the right of the needy do they not judge. Shall I not visit for these things ? saith the Lord ; shall not my soul be avenged on such a nation as this ? A wonderful and horrible thing is committed in the land ; the prophets *prophesy falsely*, and the priests *bear rule by their means* ; and my people

love to have it so ; and what will ye do in the end thereof ? " Jer. 5 : 26-31.

" For from the least of them even unto the greatest of them every one is *given to covetousness* ; and from the prophet even unto the priest every one *dealeth falsely*. They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace ; when there is no peace." Jer. 6 : 13, 14.

" The heads thereof judge for reward, and the priests thereof *teach for hire*, and the prophets thereof *divine for money* : yet will they lean upon the Lord, and say, Is not the Lord among us ? none evil can come upon us." Micah 3 : 11.

Time of their Fall.

If the churches are thus fallen and left of God, there must be a reason for it. They were Babylon all the time, but not *fallen*, as they are now. They must have rejected great light, or some important message. It was thus that the Jewish church fell. Jesus gave them the reason of their fall : " Because thou knewest not the time of thy visitation." Luke 19 : 44. Prophecies and signs were given, and a *special warning* was sent to them ; but they were too proud to receive it. And the second house of Israel stumbled and fell in the same manner. A message of warning, based upon the fulfillment of prophecy and signs of the times was given from 1838 to 1844. The first message was a time movement. See Rev. 14 : 6. Did not the churches as bodies reject the Advent message ? They did. Then in quick succession followed the message, " Babylon is fallen." But did the churches meet with a moral fall about the year 1844 ? We find that was the very time of their fall, they themselves being judges.

PROF. FINNEY of Oberlin College in 1844, spoke in the following mournful strain :—

"We have also another corroborated fact: the almost universal absence of revival influence in the churches. The spiritual apathy is almost all-pervading, and is fearfully deep; so the religious press of the whole land testifies. It comes to our ears and to our eyes, also, through the religious prints, that, very extensively, church members are becoming devotees of fashion—join hands with the ungodly in parties of pleasure, in dancing, in festivities, &c. . . . But we need not expand this painful subject. Suffice it that the evidence thickens and rolls heavily upon us, to show that the churches generally are becoming sadly degenerate. They have gone very far from the Lord and he has withdrawn himself from them."

The *Christian Palladium* of the same year, said :—

"In every direction we hear the dolorous sound, wafting upon every breeze of heaven, chilling as the blasts from the icebergs of the North—settling like an incubus on the breasts of the timid, and drinking up the energies of the weak; that luke-warmness, division, anarchy, and desolation are distressing the borders of Zion."

The *Congregational Journal*, for the same year, said :—

"At a recent meeting of the Presbytery of Philadelphia, REV. MR. BARNES, pastor of the first Presbyterian church in Philadelphia, whose notes are so extensively used in our families and Sabbath-schools, stated that he had been in the ministry for twenty years, and never till the last com-

munion had he administered the ordinance without receiving more or less to the church. But now there are *no awakenings, no conversions*, not much apparent growth in grace in professors, and none come to his study to converse about the salvation of their souls. With the increase of business, and the brightening prospects of commerce and manufactures, there is an increase of worldly-mindedness. *Thus it is with all denominations.*

The *Religious Telescope*, of Circleville, Ohio, in 1844, contained the following :—

"Great Spiritual Dearth."—It is a lamentable fact, from which we cannot shut our eyes, that the churches of this country are now suffering severely on account of the great dearth, almost universally complained of. We have never witnessed such a *general declension* of religion as at the present. Truly the church should awake and search into the cause of this affliction; for an affliction every one that loves Zion must view it. When we call to mind how 'few and far between' cases of true conversion are, and the almost unparalleled impertinence and hardness of sinners, we almost involuntarily exclaim, 'Has God forgotten to be gracious?' Or, *is the door of mercy closed?*'"

The *Christian Advocate and Journal*, a little later, thus lamented :—

"Our church is crippled in her energies, and impeded in her progress, and chilled in her soul, and faint in her spirit, because the word is not successful as it ought to be—as it used to be."

The *Genesee Evangelist* also spoke sadly :—

"Our Zion is in a state of mourning. The

Holy Spirit has not visited us as in former years, and we have great cause for deep humiliation in view of the *sins* and *worldliness* and *spiritual indifference* of most of our churches."

The following extract is from an address before the Theological School, Cambridge, Mass.:-

"I think no man can go with his thoughts about him into one of our churches without feeling that what hold the public worship had on men is *gone or going*. It has lost its grasp on the affections of the good, and the fear of the bad. It is already beginning to *indicate character and religion to withdraw from religious meetings*."

MR. SPURGEON says:-

"Reflecting the other day upon the *sad state of the churches* at the present moment, I was led to look back to apostolic times, and to consider wherein the preaching of the present day differed from the apostles'."

The report of the Michigan yearly Conference, published in the *True Wesleyan* of Nov. 15, 1851, says:-

"Sins that would shock the moral sensibilities of the heathen *go unrebuked in all the great denominations of our land*. These churches are like the Jewish church when the Saviour exclaimed, 'Wo unto you, scribes and Pharisees, hypocrites.'"

As far back as 1854, the *Oberlin Evangelist* contained the following very pointed testimony:-

"Alas, what object, nay, what bauble of earth, has not been made a rival to her Lord, even in the church herself? 'Upon every hill she has

wandered, playing the harlot.' 'Scattered her ways under every green tree.' There has she made her bed and her home, instead of dwelling with her covenant Lord! This the *American church has done* far more flagrantly than did Israel of old, and yet God threatened to 'pour upon them his fury and his jealousy for it,' and did do it.

"And, again, where does all this necessarily place the church—in what connection, what service, what fellowship? Our Lord himself has decided that question. 'He that is not with me, is against me.' But to be against Christ is to be with Satan. It leaves the church, then, in a virtual alliance with Satan—*married to the devil!* This language may seem harsh, and I utter it with pain and grief; but the dreadful truth it declares is forced upon us, and it is of no use to conceal it. God sees it, yea, the world sees it, and the church herself must see it."

ROBERT ATKINS, in a sermon preached in London, says:-

"The truly righteous are diminished from the earth, and no man layeth it to heart. The professors of religion of the present day, *in every church*, are lovers of the world, conformers to the world, lovers of creature-comfort, and aspirers after respectability. They are called to suffer with Christ, but they shrink from even reproach.

"*Apostasy, apostasy, apostasy*, is engraven on the very front of *every church*; and did they know it, and did they feel it, there might be hope; but, alas! they cry, 'We are rich, and increased in goods, and stand in need of nothing.'

THE UNITED STATES IN PROPHECY.

The Two-Horned Beast of Rev. 13:11-14.

On the "Probability that the United States would be a theme of Prophecy," S. D. BALDWIN, A. M., President of the Soule Female College, says:—

"The whole history of the world is, therefore, given prophetically at different times, and all points of great interest to the church are embraced in prophecy. There is not a single age since the oral prophets, but is the subject of their predictions; nor is any great nation, whose existence virtually affects the church, neglected by them, unless the United States be that nation. How can it be that all other nations affecting the cause of God, and man, should be specially and repeatedly predicted by prophets, and our country, which has done more good than all others, not be mentioned by the prophets."

JOHN ADAMS, Oct. 12, 1775, wrote:—

"Soon after the Reformation, a few people came over into this New World *for conscience' sake*. Perhaps this apparently trivial incident may transfer the great seat of empire to America."

On the day after the Declaration of Independence, he wrote:—

"Yesterday the greatest question was decided which ever was debated in America, and a greater perhaps never was, nor will be, decided among men."

COUNT D'ARANDA, one of the first of Spanish statesmen, in 1783, thus wrote of this Republic:—

"This Federal Republic is *born a pygmy*, so to speak. It required the support and forces of two powers as great as Spain and France in order to attain independence. A day will come when it will be a giant, even a colossus formidable in these countries."

GOVERNOR POWNAL, an English statesman in 1780, speaking of the establishment of this country as a free and sovereign power, calls it

"A revolution that has stronger marks of *divine interposition* superseding the ordinary course of human affairs than any other event which this world has experienced."

GEO. ALFRED TOWNSEND, speaking of the misfortunes that have attended the other governments on this continent (New World and Old, p. 635), says:—

"The history of the United States was separated by a beneficent providence far from this wild and cruel history of the rest of the continent."

Again he says:—

"This hemisphere was laid away for no one race."

From the "United States in the Light of Prophecy," by Uriah Smith (p. 11), we take the following interesting summary:—

1. No nation has ever acquired so vast a territory in so quiet a manner.
2. No nation has ever risen to such greatness by so peaceable means.

3. No nation has ever *advanced* so *rapidly* in all that constitutes national strength and capital.
4. No nation has ever arisen to such a pinnacle of power in a space of time so *incredibly short*.
5. No nation in so limited a time has developed such *unlimited resources*.
6. No nation has ever existed founded on principles of justice so *pure* and *undefiled*.
7. No nation has ever existed in which the *consciences* of men have been left so *untrammeled and free*.
8. In no nation and in no age of the world have the *arts* and *sciences* so flourished, so many improvements been made, and so great successes been achieved, as in our own country during the last fifty years.
9. In no nation and in no age has the *gospel* found *such freedom*, and the churches of Christ had *such liberty* to spread abroad their principles and develop their strength.

MATHER, in his "History of New England," says:—

"It hath been deservedly esteemed one of the great and wonderful works of God in this *last age* that the Lord stirred up the spirits of so many thousands of his servants to leave the pleasant land of England, the land of their nativity, and to transport themselves over the ocean sea, into a distant land in America, at the distance of a thousand leagues from their own country; and this merely *on the account of pure and undefiled religion*, not knowing how they should have their daily bread, but trusting in God for that, in the way of seeking first the kingdom of Heaven, and the righteousness thereof; and that the Lord was

pleased to grant such a gracious presence of his with them, and such a blessing upon their undertakings, that within a few years a wilderness was subdued before them, and so many colonies planted, towns builded, and churches settled, wherein the true and living God in Christ Jesus is worshiped and served, in a place where time out of mind had been nothing before but heathenism, idolatry, and devil-worship; and that the Lord has added so many of the blessings of Heaven and earth for the comfortable subsistence of his people in *these ends of the earth*. Surely of this *work* and of this *time* it shall be said, 'What hath God wrought?' 'This is the Lord's doings, and it is marvelous in our eyes.'"—*Mather's Magnalia*, Vol. 1.

Chronology of its Rise.

At the time the papal beast went into captivity, the two-horned-beast government was seen "coming up." Rev. 13: 9-11.

J. LITCH says:—

"The two-horned beast is represented as a power existing and performing his part after the death and revival of the first beast."—*Restitution*, p. 131.

J. WESLEY, in 1750, speaking of the two-horned beast, says:—

"He has not yet come, though he cannot be far off; for he is to appear at the end of the forty-two months of the first beast."—*Notes on Rev. 13*.

The papal beast went into captivity in 1798.

CHRISTOPHER KELLEY, in his work entitled, "The French Revolution," p. 243, says:—

"The Roman Republic was proclaimed on the 15th of February, 1798. The pope, however, made one additional effort for the continuance of his temporal existence by sending an embassy to Berthier, who was encamped outside the walls. The general refused to admit any other deputation than that of the people of Rome, thus dissipating the last hope of the holy father. The arrival of the French army, and the proclamation of the general, had given the fatal blow to the papal sovereignty."

HOLLIS READ says:—

"Bonaparte lays sacreligious hands on the pope himself, and leads him away captive, and makes the seven hills of Rome tremble."—*Hand of God in Hist.*, p. 114.

Location of It.

From Asia, the cradle of the race, the course of empire has been *westward*, until it has made the circuit, and ends with the setting sun on this continent.

More than one hundred years ago, BISHOP BERKLEY spoke of it as follows:—

"Westward the course of empire takes its way;
The four first acts already past,
A fifth shall close the drama with the day;
Time's noblest offspring is the last."

A writer in the Dublin *Nation*, says:—

"In the West an opposing and still more wonderful American empire is emerging. We island-

ers have no conception of the extraordinary events which, amid the silence of the earth, are daily adding to the power and pride of this gigantic nation. Within three years, territory more extensive than these three kingdoms, France and Italy put together, has been quietly and in 'almost matter of course' fashion annexed to the Union.

Manner of its Rise.

The word which John uses to describe the manner in which this beast comes up, is very expressive. It is ἀναβαῖνον (*anabainon*), one of the prominent definitions of which is, "to grow or spring up as a plant." And it is a remarkable fact that this very figure has been chosen by political writers, as one which best illustrates the rise of our government. Mr. G. A. Townsend, in his work entitled, "The New World Compared with the Old," p. 462, says:—

"Since America was discovered, she has been a subject of revolutionary thought in Europe. The mystery of her coming forth from vacancy, the marvel of her wealth in gold and silver, the spectacle of her captives led through European capitals, filled the minds of men with unrest; and unrest is the first stage of revolution."

On p. 635, he further says:—

"In this web of islands, the West Indies, began the life of both [North and South] Americas. There Columbus saw land, there Spain began her baneful and brilliant Western Empire; thence Cortez departed for Mexico, De Soto for the Mississippi, Balboa for the Pacific, and Pizarro for Peru. The history of the United States was

separated by a beneficent providence far from this wild and cruel history of the rest of the continent, and *like a silent seed, we grew into empire.*"

A short time before the great Reformation in the days of Martin Luther, not four hundred years ago, this Western Continent was discovered. The Reformation brought out a large class of persons who were determined to worship God according to the dictates of their own consciences. Being fettered and oppressed by the religious intolerance of the old world, they sought, in the wilds of America that measure of civil and religious freedom which they so much desired. A little more than two hundred years ago, Dec. 22, 1620, the Mayflower landed one hundred of these voluntary exiles on the coast of New England. Here, says Martyn, "New England was born," and this was "its first baby cry, a prayer and a thanksgiving to the Lord."

A writer in the *Dublin Nation*, about the year 1850, spoke of the United States as a wonderful empire which was "emerging," and "amid the silence of the earth daily adding to its power and pride."

In Martyn's "History of the Great Reformation," Vol. 4, p. 238, is an extract from an oration of Edward Everett on the English exiles who founded this government, in which he says:—

"Did they look for a retired spot, inoffensive from its obscurity, safe in its remoteness from the haunts of despots, where the little church of Leydon might enjoy freedom of conscience? Behold the mighty regions over which in *peaceful con-*

quest—victoria sine clade—they have borne the banners of the cross."

We now ask the reader to look at these expressions side by side: "*coming up out of the earth,*" "*coming forth from vacancy,*" "*emerging amid the silence of the earth,*" "*like a silent seed we grew into empire,*" "*mighty regions*" secured by "*peaceful conquest.*"

In 1783, the war of the Revolution closed by a treaty of peace with Great Britain, whereby our independence was acknowledged, and territory ceded to the extent of 815,615 square miles. In 1787, the Constitution was framed and ratified by the thirteen States, and on the 1st of March, 1789, went into operation. Then the American ship of State was fairly launched, with less than *one million square miles* of territory, and about *three millions of souls*.

MACMILLAN & Co., in their "Year Book," give the following:—

"The half century has extinguished three kingdoms, one grand duchy, eight duchies, four principalities, one electorate, and four republics. Three new kingdoms have arisen, and one kingdom has been transformed into an empire. There are now forty-one States in Europe against fifty-nine which existed in 1817. Not less remarkable is the territorial extension of the superior States of the world. Russia has annexed 567,364 square miles; the United States, 1,968,009; France, 4,620; Prussia, 29,781; Sardinia, expanding into Italy, has increased by 83,041; the Indian Empire has been augmented by 431,616. The principal States that have lost territory are Turkey, Mexico, Austria, Denmark, and the Netherlands."

We ask the especial attention of the reader to these particulars. During the last half century, twenty-one governments have disappeared altogether; and only three new ones have arisen. Five have lost instead of gained in territory. Only five, besides our own, have added to their domain. And the one which has done the most in this direction has added only a little over half a million of square miles, while we have added nearly two million. Thus the United States government has added over fourteen hundred thousand square miles of territory more than any other single nation, and over eight hundred thousand more than have been added by all the other nations of the earth put together!—Gen. Hiram Walbridge, in N. Y. city, July 4, 1862.

The increase in the population of the Union has been, since 1790,

*Four times greater than Russia;
Six times greater than Great Britain;
Nine times greater than Austria; and
Ten times greater than France.*

MR. TOWNSEND (p. 21) says:—

“The memory of one man can swing from that time of primitive government to this—when thirty-eight millions of people living on two oceans and in two zones are represented in Washington, and their consuls and ambassadors are in every port and metropolis of the globe.”

MITCHELL, on the United States, says:—

“When it is considered that one hundred years ago the inhabitants numbered but 1,000,000, it presents the most striking instance of national

growth to be found in the history of mankind.”—*School Geography*, p. 101, fourth revised edition.

The American minister to England, at a dinner on the fourth of July, said:—

“The American republic at the time of its birth was a puny creature, sickly, feeble, and diminutive. It then contained 2,500,000 souls. The population is now 27,000,000. The territory was then a margin of the Atlantic. It is now an immense continent. Our wealth was then comparative poverty, while our resources are now actually exhaustless.”

Coming Up—Unparalleled Growth!

SQUARE MILES—From 800,000 in 1792 to 3,578,392 in 1874.

POPULATION—From 3,000,000 in 1792 to 40,000,000 in 1874.

DWELLING HOUSES—From 250,000 in 1792, worth \$130,000,000, to over 7,000,000 in 1874, worth \$5,200,000,000.

POST-OFFICES—From 75 in 1792 to 40,000 in 1874. The number of letters mailed daily in the United States amounts to over 1,300,000!

SHIPS—Now upwards of 75,000 steam and sailing vessels.

AGRICULTURAL CAPITAL—In 1870 \$11,121,937,706, an increase of over 40 per cent in ten years.

AMOUNT OF LAND OCCUPIED—Over 500,000,000 of acres.

ANNUAL VALUE OF CROPS—Over \$3,000,000,000.

ACTUAL VALUE OF LAND OCCUPIED—More than \$7,000,000,000.

ANNUAL AMOUNT OF DOMESTIC EXCHANGES—About \$10,000,000,000.

"When America was discovered, there were but sixty millions of gold in Europe. California and the territories round her have produced *one thousand millions of dollars in gold in twenty years*. Sixty-one million dollars was the largest annual gold yield ever made in Australia. California has several times produced *ninety millions of gold in a year*."—*Old World and New*, p. 384.

COAL-BEDS—"The area of workable coal-beds in all the world outside the United States is estimated at 26,000 square miles. That of the United States, not including Alaska, is estimated at over 200,000 square miles, or *eight times as large as the available coal area of all the rest of the globe!*"—*Year Book*, 1869, p. 655.

MOUNTAINS OF IRON—"Three mountains of solid iron [in Missouri], known as Iron Mountain, Pilot Knob, and Shepherd's Mountain, are among the most remarkable natural curiosities on our continent."—*Year Book*, p. 654.

PROF. WATERHOUSE thus describes one of them:—

"The elevation of Iron Mountain is 228 feet, and the area of its base 500 acres. The solid contents of the cone are 230,000,000 tons. It is thought that every foot beneath the surface will yield 3,000,000 tons of ore. At the depth of 150 feet, the artesian auger was still penetrating solid ore. These mountains contain enough ore above the surface to afford for 200 years an annual sup-

ply of 1,000,000 tons. The iron is strong, tough, and fibrous."

RAILROADS—More than 53,000 miles now completed. "Chariots" of prophecy. Nahum 2:3, 4. "With flaming torches." "Rage in the streets." "Jostle one against another." "Seem like torches," and "RUN LIKE THE LIGHTNING."

The fastest speed on record is 100 miles an hour.

STEAMBOAT—This wonderful invention was by ROBERT FULTON, an American.

The first steamboat on the Hudson River passed the city of Hudson on the 17th of August, 1807. In the *Hudson Bee*, a newspaper in that city, the following advertisement was published in June, 1808:—

STEAMBOAT.

For the Information of the Public.

The steamboat will leave New York for Albany every Saturday afternoon, exactly at 6 o'clock, and will pass

West Point about 4 o'clock Sunday morning,
Newburgh, 7 o'clock Sunday morning,
Poughkeepsie, 11 o'clock Sunday morning,
Esopus, 2 o'clock in the afternoon,
Red Hook, 4 o'clock in the afternoon,
Catskill, 7 o'clock in the afternoon,
Hudson, 9 o'clock in the evening.

She will leave Albany for New York every Wednesday morning, exactly at eight o'clock.

As the time at which the boat may arrive at the different places above mentioned may vary an hour more or less, according to the advantage or

disadvantage of wind and tide, those who wish to come on board will see the necessity of being on the spot an hour before the time.

The year that the first steamer crossed the Atlantic, Dr. Lardner predicted that "the ocean never would be navigated by steam;" but that very year, this English philosopher's prophecy failed, for the steamer Savannah crossed from Savannah to Liverpool. Equally surprised with the more intelligent world were the ignorant natives. An Indian chief, in giving a description of this modern wonder to his tribe, thus described it: "*Big canoe—no row, no sail, pot boil, walkam.*" If we refer to the sailing craft upon the high seas, It is well known that in an actual experiment in England a few years ago, the *American clipper* outsailed the vessels of all other countries.

PAPER MILLS—"There are said to be 800 paper mills in operation in the United States, with a capital investment of \$40,000,000, and a total production of \$70,000,000. These mills give employment, nominally, to 20,000 people, whose earnings are footed at \$10,000,000 annually."

TELEGRAPH. About 100,000 miles now in operation. Invented by Americans—Franklin and Morse. It has become a saying:—

"If Benjamin Franklin tamed the lightning, Prof. Morse taught it the English language."

At an Atlantic Cable glorification in Indianapolis, ex-Gov. Wallace gave the following interesting account of the first Telegraph bill in the House of Representatives of the United States. Mr. WALLACE said:—

"Some sixteen years ago, I had the honor of a

seat in Congress as the Representative of this district.

"In the midst of the political strife around us, two remarkable persons appeared—Espy, the 'Storm King,' and Morse, the Electrician. Each was asking for assistance. Each became the butt of ridicule, the target of merciless arrows of wit. They were voted downright bores, and the idea of giving them money was pronounced farcical. They were considered monomaniacs, and as such were laughed at, punned upon, and almost despised.

"One morning I entered the House of Representatives, and, to my astonishment, saw a gentleman rise from his seat whom I had never heard open his mouth before, unless it was to vote or address the Speaker. 'I hold in my hand,' he said, 'a resolution which I respectfully offer for the consideration of the House.' In a moment, a page was at his desk, and the resolution was transferred to the Speaker, and by him delivered to the Clerk, who read:—

"Resolved, That the Committee of Ways and Means be instructed to inquire into the expediency of appropriating \$30,000 to enable Professor Morse to establish a line of telegraph between Washington and Baltimore."

The vote of the Committee of nine was found to be a tie, and Mr. Wallace had the deciding vote, and was finally led to give it in favor of the bill. He says:—

"My vote would decide the question either way. To tell the truth, I had paid no attention to the matter. Like the majority around me, I considered it a great humbug. I had not the faintest

idea of the importance of my vote. But as fortune would have it, I recollect that Mr. Morse was then experimenting in the Capitol with his telegraph. He had stretched a wire from the basement story to the ante-room of the Senate Chamber, and it was in my power to satisfy myself in regard to its feasibility. I determined to try it. I asked leave to consider my vote. It was granted. I immediately stepped out of the committee room, and went to the ante-chamber. I found it crowded with Representatives and strangers. I requested permission to put a question to the 'madman' at the other end of the wire. It was granted immediately. I wrote the question and handed it to the telegrapher. The crowd cried, 'Read! read!' In a very short time the answer was received. When written out the same cry of, 'Read! read!' came from the crowd. To my utter astonishment I found that the madman at the other end of the wire had more wit and force than the Congressman at this end. He turned the laugh upon me completely. But, as you know, we Western men are never satisfied with one fall; that never less than two out of three can force from us an acknowledgment of defeat. So I put a second question, and there came a second answer. If the first raised a laugh at my expense, the second converted that laugh into a roar and a shout. I was more than satisfied. I picked up my hat and bowed myself out of the crowd, and as I passed along the halls and passages of the Capitol, that shout followed me. As a matter of course, I voted in the affirmative of the motion then pending before the Committee, and it prevailed. The chairman reported the bill. The House, if I mistake not, passed it *nem con*,

without asking the yeas and nays. And thus concurring, the Whig portion of that Committee, and that Old New Yorker, played the part of Isabella toward Mr. Morse in this his last struggle to demonstrate the practicability of the most amazing invention of the age, the Magnetic Telegraph!"

"Party demagogues in Indiana," says an exchange, "used the telegraph vote of Gov. Wallace to his disadvantage, and succeeded in making the people generally *regard it with utter contempt*. One old Shelby County farmer urged the Governor to *deny having voted for the Telegraph*, and a Jerry Johnson, to show his contempt for the humbug, suggested that we would next hear of the people driving the Almighty's lightning across the ocean to split Europe into fragments."

A message was sent from San Francisco, California, to Valentia, Ireland, and an answer was received in just *two minutes!* The lightning courier had traveled 14,000 miles in two minutes, including all delays at the other end of the line.

Dr. JOHN PIERREPONT, writing upon the telegraph, concludes thus:—

"A hero chieftain laying down his pen,
Closes his eyes in Washington at ten;
The lightning courier leaps along the line,
And at St. Louis tells the tale at nine;
Halting a thousand miles whence he departed,
And getting there an hour before he started."

"MEN OF AMERICA—MEN OF THE AGE.—The greatest man, 'take him all in all,' of the last hundred years, was *George Washington*—an American. The greatest philosopher was *Benj. Franklin*—an American. The greatest living

sculptor, *Hiram Powers*—an American. The greatest living historian, *William H. Prescott*—an American. The greatest ornithologist, *J. J. Audubon*—an American. The greatest lexicographer since the time of Johnson, *Noah Webster*—an American. The greatest inventors of modern times were *Fulton*, *Fitch*, *Whitney*, and *Morse*—all Americans."

The Two Horns.

Two distinct elements of power—*Protestantism* and *Republicanism*. Plurality of horns are not always symbols of divisions, for the two horns on the ram, Dan. 8, symbolized the *union* of Media and Persia in *one government*.

A horn is not used exclusively to represent civil power; for the little horn of Daniel's fourth beast, the papacy, was a horn when it plucked up three other horns, and established itself in 538. But it was then purely an ecclesiastical power, and so remained for *two hundred and seventeen years* from that time. Pepin, in the year 755, made the Roman pontiff a grant of some rich provinces in Italy, which first constituted him a temporal monarch. See *Goodrich's Hist. of the Church*, p. 98, *Bowers' Hist. Vol. 2*, p. 108.

Hon. J. A. BINGHAM, speaking of the Puritans, says:—

"I can tell you that they had another and a sublimer object in view; it was to found what the world had not seen for ages, viz., a *church* without a pope, and a *State* without a king."

Lamb-like Appearance.

The lamb-like horns must represent the mild and harmless character of the profession of this power.

PROTESTANT PROFESSION.—“The Bible and the Bible alone is our standard of faith.”

RADICAL PROFESSION.—*Declaration of Independence*.—“We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness.”

“Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.”—*Amendment of the Constitution*, Art. I.

The Dragon Voice.

“And he had two horns like a lamb, and he spake as a dragon.” Rev. 13:11.

What we Find in History.

“A sentence of whipping upon the person who denied any portion of the Bible—for the second offense, death.—*Ancient Laws and Charters of Massachusetts Bay*, pp. 120, 121; date, 1656–7.

“Quakers to be whipped, have the tongue bored with a red-hot iron, and killed. Four were killed; Marmaduke Stephenson, October 27, 1659; William Robinson and Mary Dyer, June 1, 1660; William Ledden, March 16, 1661, killed because he refused to take off his hat in court, and said thee and thou.

"The first two Quakers who set foot in the Colony, Mary Fisher and Ann Austin, were seized on shipboard, their books burned by the hangman—they themselves closely imprisoned for five weeks, and then thrust out of the Colony, July, 1656. It was a crime to offer hospitality to Quakers, or even direct them on their way.

"In 1660, at one court, seven or eight persons were fined as much as ten pounds for entertaining Quakers; and Edward Wharton, for piloting them from place to place, was whipped twenty stripes, and bound over for his good behavior."—*Hutchinson's History of Mass.*, Vol. 1, pp. 180-9.

"Matthew Hopkins was assisted by one John Stein, a kindred genius, and in the years 1644-5, and 6, they brought a great number of poor wretches to the fatal tree. Matthew himself hung, in one year, no less than sixty reputed witches of his own county of Essex. He received twenty shillings a head from the public authorities for every witch he discovered."—*Parley's Panorama*, Art. Matthew Hopkins.

"William Penn was imprisoned in 1668 for writing against the church of England."

That old dragonic spirit which was manifested in hanging Quakers, and imprisoning and banishing Baptists in this country, is still lurking here, and ere long it will be heard.

CHARLES BEECHER says:—

"Our best, most humble, and devoted servants of Christ are fostering in their midst what will one day, not long hence, show itself to be the spawn of the dragon."—*Sermon on Creeds*.

Great Wonders.

"And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast."

These great wonders to deceive, are fulfilled in modern spiritualism.

The apostle PAUL, speaking of the last days, and Christ's coming, says:—

"Whose coming is after the *working* of Satan, with *all power*, and *signs*, and *lying wonders*." 2 Thess. 2:9.

The various signs and wonders of these latter-day manifestations are named by MR. SUNDERLAND as follows:—

"Amulets, charms, enchantments, spells, fascination, incantation, magic, mesmerism, philters, talismans, relics, witchcraft, ecstasy, hallucination, specters, trance, illusions, apparitions, clairvoyance, somnambulism, miracles, sympathy, &c."

So they have mediums for rapping, writing, speaking, personating, painting, healing, &c., &c.

The *Spiritual Clarion* says:—

"This revelation has been with a *power*, a might, that if *divested* of its almost universal benevolence, had been a terror to the very soul; the hair of the very bravest had stood on end, and his chilled blood had crept back upon his heart at the sights and sounds of its inexplicable

phenomena. It comes with foretoking, with warning. It has been, from the very first, its own best prophet, and step by step it has foretold the progress it would make."

The Image of the Beast.

"Saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live." Rev. 13:14.

The wounded beast, nearly all agree, was the Roman combination of civil and ecclesiastical power, or church and State; hence, to "make an image" in this country, there must be a union of Protestantism and Republicanism.

That there is such a tendency now manifested is certain from the following facts:—

1. Republicans have, and do still legislate upon religious subjects.

2. Both political and religious men have publicly advocted the necessity of a union of church and State.

3. They are united in measures and action in the Sunday-keeping reform movements.

History shows that the steps taken by the beast were about as follows:—

1. They formed a creed.
2. They made the creed a rule of faith and test of fellowship.

3. They used the creed as a tribunal in the trial of members.

4. They branded all as heretics who did not subscribe to the creed.

5. They obtained the aid of the civil power to enforce their penalties.

GIBBON says:—

"And as the emperor ascended from the holy fount, still glowing with the warm feelings of regeneration, he dictated a solemn edict, which proclaimed his own faith, and prescribed the religion of his subjects. It is our pleasure (such is the imperial style) that all the nations which are governed by our clemency and moderation, should steadfastly adhere to the religion which was taught by St. Peter to the Romans, which faithful tradition has preserved, and which is now professed by the Pontiff Damascus, and by Peter, bishop of Alexandria, a man of apostolic holiness. According to the discipline of the apostles, and the doctrine of the gospel, let us believe the sole deity of the Father, the Son, and the Holy Ghost; under an equal majesty, and a pious trinity. We authorize the followers of this doctrine to assume the title of Catholic Christians: and as we judge that all others are extravagant madmen, we brand them with the infamous name of heretics, and declare that their conventicles shall no longer usurp the respectable appellation of churches. Besides the condemnation of divine justice, they must expect to suffer the severe penalties which our authority, guided by heavenly wisdom, shall think proper to inflict upon them."—Gibbon's *Rome*, chap. 27.

In the fifth *Council of Toledo*, can. 3d, the "Holy Fathers" say:—

"We, the Holy Council, promulge this sentence pleasing to God, that whosoever hereafter shall succeed to the kingdom, shall not mount the throne till he hath sworn among others to permit no man to live in his kingdom

who is not a Catholic. And if, after he has taken the reins of government he shall violate this, let him be anathema maranatha in the sight of the eternal God, and become fuel for the eternal fire."

Old Theology is still making desperate efforts to bind the consciences of men. The *Æcumene* Council at Rome met for that purpose, as everybody knows. The Protestant *Æcumene* Council met at Pittsburgh for the same purpose.

The Romish Council duly promulgated twenty-one canons. We quote three of them, as a fair counterpart of the sentiments of the Pittsburgh Council:—

"Canon XVIII.—Whosoever says that the power necessary for the government of a civil State does not emanate from God, or that one is not bound by divine law to submit himself to such power, or that such power is repugnant to the natural liberty of men, let him be anathema.

"Canon XIX.—Whosoever says that all rights existing between men arise from the political state, and that there is no other authority besides that so constituted, let him be anathema.

"Canon XX.—Whosoever says that the supreme rule for public and social conduct is in the law of the political state, or in the public opinion of men, or that the judgments of the church concerning what is lawful and unlawful, do not extend to such actions, or that there may be something allowed by civil rights that is not allowed by church rights, let him be anathema."

MR. HAVENS, an American, in a speech delivered in Erie Co., N. Y., says:—

"For my own part, I wait to see the day

when a Luther shall spring up in this country who shall found a great *American Catholic church* instead of a great Roman Catholic church; and who shall teach men that they can be good Catholics without professing allegiance to a pontiff on the other side of the Atlantic."

In May, 1869, S. M. MANNING, D. D., in a sermon in Broadway Tabernacle, New York, spoke of the recent efforts to unite all the churches in the land into co-operation on the common points of their faith, as a "prominent and noteworthy sign of the times."

DR. LYMAN BEECHER is quoted as saying:—

"There is a state of society to be formed by an extended combination of institutions, religious, civil, and literary, which never exists without the co-operation of an educated ministry."

CHAS. BEECHER, in his sermon at the dedication of the Second Presbyterian church, Ft. Wayne, Ind., Feb. 22, 1846, said:—

"Thus are the ministry of the evangelical Protestant denominations not only formed all the way up under a tremendous pressure of merely human fear, but they live, and move, and breathe, in a state of things radically corrupt, and appealing every hour to every baser element of their nature to hush up the truth and bow the knee to the power of apostasy. Was not this the way things went with Rome? *Are we not living her life over again?* And what do we see just ahead? *Another general council! A world's convention! Evangelical Alliance and universal creed.*"

The *Christian Union* sees the tendency to a

creed in the present agitation for amendment. It says:—

"For even if the demand of the reformers were reduced as nearly as possible to the first principles of natural religion, the inevitable tendency would be (as in this experiment it has been) toward an increase of that amendment until it would attain to the proportions of a *creed*."

Twenty years ago we could say:—

"The lightest down will soonest show
Which way the rising breezes blow."

But now we have it talked out so boldly that there is no mistaking.

The N. Y. *Church Union* says:—

"If we are Christians let us make no hypocritical pretensions of founding our government on Christian principles. If we are, and believe they should govern our whole life, let us *have them incorporated in the basis of our government, and the national policy shaped to them*. Let no one hold an office of trust or profit whose life has not been conformable thereto."

The *Examiner and Chronicle* (Baptist) which claims to be "the most largely circulated denominational newspaper in the world," in an article on the "Political Effect of Religious Union," says:—

"It may not be well to create a religious party, though many worse things have been done. But it is well, it is even very desirable, that the religious sentiment of the country should make itself felt in politics, and become a power that is no longer to be trifled with. And we hail every ju-

dicious step toward ecclesiastical co-operation and Christian union as a means for promoting this important end."

The fourth resolution passed at the Pittsburgh Convention reads:—

"Resolved, That in order to maintain and give permanency to the *Christian features* which have marked this nation from its origin, it is necessary to give them *authoritative sanction in our organic law*."

At the Ministerial Association of the Methodists at Healdsburg, California, April 26 to 28, 1870, Rev. Mr. Trefren of Napa city gave vent to his feelings against S. D. Adventist preachers as follows:—

"As well might a few ants undertake to capture a great city, as for these few miserable, ignorant fellows, to change the Sabbath from the first to the seventh day of the week. I predict for them a short race. What we want is law in this matter, and we will have it too; and when we get the power in our hands we will show these men what their end will be."

The *North-Western Christian Advocate* of Chicago, Ill., Dec., 1867, said:—

"We warn them further that in the contest for the Sabbath (Sunday) it may so fall out that Roman Catholicism in America and Protestantism will be found side by side, for neither of these will consent to be marshaled by German atheists."

How the Amendment Movement Progresses.

The National Convention of this Association

for 1873 was held in New York city, Feb. 26, 27. We give the following from the report of the meeting as given in the *Christian Statesman* of the following March 8 :

"The most imposing and influential Convention yet held in behalf of the Religious Amendment of the Constitution of the United States, assembled last week in the hall of the Cooper Union, in the city of New York. In the number of delegates in attendance, in the variety and effectiveness of the addresses which commended the cause to enthusiastic and delighted audiences, and in the generous provision made for the prosecution of the work on an enlarged scale during the coming year, this Convention far surpassed all that preceded it. * * * *

"According to the report of the Committee on Enrollment, found in another column, *four hundred and seventy* members took seats in the Convention, and *three hundred and sixty-three* of these bore certificates of their appointment as delegates from public meetings, auxiliary societies, churches, and other bodies. The students of Harvard Law School, for example, had held a meeting and appointed three of their number as delegates to New York. Thus the Convention, large as it was, represented an immensely larger constituency devoted to the cause. * * *

"But the most convincing proof of the increasing power of the movement was furnished in the subscription of upward of *five thousand dollars* to the treasury of the National Association, to carry forward the work during the year."

At the last National Convention, held in Pittsburgh in February, 1874, the President of the

Association, and Chairman of the fifth Convention, Hon. Felix R. Brunot, in referring to the increasing strength of the movement, said that their "cause had made the progress of twenty years in five;" and the General Secretary, Mr. McAllister, said of the past year that it had "numbered a larger array of accessions to our rank, than any two, or three, or perhaps five preceding years."

The following is from the pen of one who was present at some of the sessions of this Convention, as given by him under date of February 8, 1874:—

"This was a meeting of delegates, but largely attended. The number of delegates holding certificates was 641; non-certified, 432; total, 1073, representing 18 States. Petitions to Congress partially returned, as I understood, footed up over 54,000 names.

"The officers of the Association for the coming year are, President, Hon. Felix R. Brunot, Pittsburgh, with 99 Vice-Presidents, among whom are 4 Governors, 5 State Superintendents of Public Instruction, 9 Bishops, 15 Judges of higher Courts, and 41 College Presidents and Professors; and the others are all eminent men. General Secretary, Rev. D. McAllister, N. Y.; Corresponding Secretary, Rev. T. P. Stevenson, Philadelphia."

In giving a report of the Convention of 1873, they were greatly encouraged, and quite enthusiastic in being able to report that 470 members took seats in the Convention, and regarded that Convention as far surpassing in importance any that had preceded it. What, then, must have

been their delight to be able to report 1073 delegates present at their next National Convention, held in less than a year from that time, with a corresponding accession of numbers and strength throughout the country generally?

The writer from which we have just quoted says:—

"They do not speak in tones of doubt as to the accomplishment of their purpose; they report nothing but abundant success and the highest enthusiasm wherever their cause is presented. Their whole bearing in the Convention was that of men already flushed with victory."

The *Christian Statesman*, of Feb. 14, 1874, in reference to this movement, said:—

"No other movement in the country could bring together such a Convention as that which met in Pittsburgh on the 4th and 5th of this month. With thousands of workers scattered all over the land, the movement will and must progress with ever-accelerating rapidity."

Can we rightly comprehend the importance of a Convention where 18 States are represented by 1073 delegates (averaging nearly 60 from a State), each representing a class of people laboring in behalf of this movement, and of an Association whose officers are so numerous, and of such an influential class as these, without being compelled to believe that this society is destined to wield a very powerful influence in this country?

How it Appears to Others.

The Janesville (Wis.) *Gazette* speaks thus of the movement in case it should succeed:—

"Such measures are but the initiatory steps which ultimately lead to *restrictions of religious freedom*, and to commit the government to measures which are as foreign to its powers and purposes as would its action be if it should undertake to determine a disputed question of theology."

The *Weekly Alta Californian* of San Francisco, March 12, 1870, said:—

"The fact is that the movement is one to bring about in this country that union of church and State which all other civilized nations are now trying to dissolve."

The *Champlain Journal* remarks:—

"However slight, it is the entering wedge of church and State. If we may cut off ever so few persons from the right of citizenship on account of difference of religious belief, then with equal justice and propriety may a majority at any time dictate the adoption of still further articles of belief, until our Constitution is but the text-book of a sect beneath whose tyrannical sway *all liberty of religious opinion will be crushed*.

The *Christian Union*, Jan., 1871, said:—

"If the proposed amendment is anything more than a bit of sentimental cant, it is to have a *legal effect*. It is to alter the status of the non-Christian citizen before the law. It is to effect the legal oaths and instruments, the matrimonial contracts, the sumptuary laws, &c., &c., of the country. This would be an outrage on natural right."

The National Association for the Constitutional Amendment, in their appeal, say:—

"Men of high standing in every walk of life,

of every section of the country, and of every shade of political sentiment and religious belief, have concurred in the measure."

"Consider that they fairly express the mind of the great body of the American people. This is a Christian people. These amendments agree with the faith, the feelings, and the forms of every Christian church or sect. The Catholic and the Protestant, the Unitarian and the Trinitarian, profess and approve all that is here proposed. Why should their wishes not become law? Why should not the Constitution be made to suit and to represent a constituency so overwhelmingly in the majority? . . . This great majority is becoming daily more conscious, not only of their rights, but of their power. Their number grows, and their column becomes more solid."

The *N. Y. Independent* speaks of the Association as follows:—

"There are honorable and noble men, not a few, working in this movement; but, with the utmost respect for their motives, we frankly declare ourselves totally opposed to the object which they have in view. The Constitution of the United States, in its relations to religion, is, in our judgment, exactly right as it stands; and we are glad to believe that the great majority of Christians of every denomination agree with us. The chance for carrying the proposed amendment is just as good and no better than the chance of uniting church and State in the New World."

The *Christian Advocate* in 1870, advocating the protecting of Sunday by law, said:—

"The time has come when the moral and relig-

ious element of the body politic must *make itself felt* in the halls of legislation, and in the administration of the government, or all will be lost."

DR. DURBIN, in the *Christian Advocate and Journal*, speaks of a time coming when the civil power will enforce the sentiments of the church by law. He says:—

"I infer, therefore, that the civil magistrate may not be called upon to enforce the observance of the Sabbath (Sunday) as required in the spiritual kingdom of Christ; but, when Christianity becomes the moral and spiritual life of the State, the *State is bound* through her magistrates to prevent the open violation of the holy Sabbath, as a measure of self-preservation. She cannot, without injuring her own vitality, and incurring the divine displeasure, be recreant to her duty in this matter."

The prophecy clearly indicates that spiritualism is to have a voice in the new form of government to be made. And now, while they write and speak against a union of church and State, they are in favor of a change which is equivalent. They will go for any change which will give the reins of power into their hands.

At a "Progressive Convention," held by spiritualists, Sept. 11, 1863, in Potsdam, N. Y., the following resolution was adopted:—

"Resolved, That spiritualists, reformers, progressive friends, and all who love their fellow-men, organize a Religio-Political Association, or party, to the end that higher civilization may dawn upon society, the nation, and the world, through the practical application of laws and principles which

they deem more powerful for good than have yet been recognized in the administration of civil government."

The *Banner of Light*, for May 7, 1864, speaks as follows:—

"A system will be unfolded, sooner or later, that will embrace in its folds *church and State*, for the object of the two should be one and the same. . . . It is possible that when the child organization is born, it will have to be cradled in a manger."

The *Banner of Light*, of July 30, 1864, said:—

"The time is rapidly approaching when the world will be startled by a voice that will say to every form of oppression and wrong, 'Thus far shalt thou go, and no farther.'

"Old things are rapidly passing away in the religious and social, as well as in the *political*, world. Behold all things must be formed anew."

In a speech in Boston, May 10, 1868, WARREN CHASE said:—

"He beheld with heartfelt satisfaction the dawning of this new light, and he could see, drawing nearer and nearer, the fulfillment of the promises he had received from the spirit world, that the governments of earth should ultimately pass into the hands of its followers."

"This question of the union of church and State, seemingly tending to a different answer in England, promises to come up with us before long in momentous proportions. We have numerous premonitions of its approach now. On American soil, it is believed by not a few, is to be fought

out that stern battle between the two religious systems—Catholicism and Protestantism—which will decide the question of a united religious and political supremacy for the continent. That Protestantism, by that name, is in a state of decay, it is not possible in strict truth to deny. We see its ranks broken up into innumerable sects, and crumbling away in the pursuit of doctrines not taught by its founders. What it will lead to is just the problem. Were the result to prove no more than the ecclesiastical aggrandizement of either one side or the other, it would be one of the most unfortunate that could occur, knowing as much as we do of the tendencies of such a power. But happily it lies within the reach and influence of spiritualism, with its millions of believers already, and its ranks all the time increasing, to step in between the contending parties, and save the country to the higher and holier influences of the truth which descends direct from the heavens."

The true feelings and designs of spirits will "crop out" in spite of their studied effort to conceal them.

L. JUDD PARDEE, a spiritualist lecturer, is thus reported in the *Banner of Light*:—

"If we are to have a new theology, we must have a new State, the new church (ere long to rise) to be the mother of it. Church and State ought to be, as in essential reality everywhere they always have been, one. This *ostensible* separateness never struck deep. Every thinker knows what mutual and interactive help and play there practically is between them. Give us a pure, a divine, a rationally justified, and a contin-

uously inspired, church—and it must help keep pure and Heaven-helped the State."

The following is an extract from a letter from Detroit, Mich., to the *Banner of Light*, published May 12, 1866:—

"Let spiritualists make their power known and demand simple justice and fairness. Let them write to those publishers who offend, and tell them that these attacks and slurs upon spiritualism and spiritualists must cease—that they cannot permit our holy religion to be so reviled, and our feelings so trifled with."

To Be in Alliance with the Civil Power Is to
Be against the Doctrine of Christ.

"Whosoever transgresseth and abideth not in the doctrine of Christ hath not God." 2 John 9.

"And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, *Do violence to no man.*" Luke 3:14.

"Then said Jesus unto him, Put up again thy sword into his place; for all they that take the sword shall perish with the sword." Matt. 26:52.

"For the weapons of our warfare are not carnal, but mighty through God," &c. 2 Cor. 10:4.

"But I say unto you that ye resist not evil," &c.

See also, Prov. 20:22; 24:29; Luke 6:27-29; 12:14; Rom. 12:17, 19; 1 Cor. 6:7; 1 Thess. 5:15; 1 Pet. 3:9.

The reformers, LUTHER, MELANTHON, and others, in their confession at Augsburg, have the following:—

"Christians ought necessarily to yield obedience to the civil officers and laws of the land; unless they should command something sinful; in which case it is a duty to obey God rather than man."—*Augsburg Confession, Art. XVI.*

"Many men have injuriously mingled together the power of the church and the power of the sword. From this confusion the greatest wars and commotions have proceeded. . . . Therefore the power of the church and the civil power should not be mixed and confounded together."—*Art. XXXIII.*

DR. CLARKE says:—

"When political matters are brought into the church of Christ, both are ruined. The church has more than once ruined the State: the State has often corrupted the church." "No secular arm, no human prudence, no earthly policy, no suits at law, shall ever be used for the founding, extension, and preservation of my church."

"Woe to the inhabitants of earth when the church takes the civil government of the world into its hands."—*Christian Theology*, pp. 251-2.

Duty to Obey only Righteous Laws.

Disobedience to the laws of men becomes duty when they require anything contrary to the laws of God.

"We ought to obey God rather than men." Acts 5:29; Ex. 1:15-20; 1 Sam. 14:44, 45;

*The unaltered Augsburg Confession, as read before Charles V., Emperor of Germany, June 25, 1530, by Christian Heinrich Schott, Pastor of St. Peter's Church in Leipzig.

22:17; Esth. 3:1-3; 5:9; Dan. 3:15-18; 6:7-10; Acts 4:18-20. Obedience to civil rulers in such cases is sinful. Proof. 2 Kings 17:7, 8, 19; 1 Kings 12:28-30.

The Congressional Committee of 1830 Report:—

"The framers of the Constitution recognized the eternal principle that man's relation to his God is *above human legislation*, and his right of conscience inalienable. Reasoning was not necessary to establish this truth: we are conscious of it in our own bosoms. It is this consciousness which, in *defiance of human laws*, has sustained so many martyrs in tortures and flames. They felt that their duty to God was superior to human enactments, and that man could exercise no authority over their consciences. It is an inborn principle which nothing can eradicate."

The Constitution of Pennsylvania is equally explicit. It says:—

"No human authority can, in any case whatever, control or interfere with the rights of conscience."

LORENZO DOW says:—

"Human governments have no right to interfere by assuming a power to tolerate man to pay his devotion to God. For before any human government existed in the world, there was a compact between man and his Maker, which cannot be altered by any human laws. Therefore, all laws ought to be made in conformity to this pre-existing compact; otherwise they do mischief by making encroachments upon the rights of conscience, and cause confusion in society by creating broils

and animosities, consequently all denominations of religion should be protected in the peaceable enjoyment of their rights. And universal rights of conscience ought to be established in every land, agreeable to the Creator's law, primarily established by him. Moral duties are the result of 'moral law,' which is the divine prerogative alone; and man hath no right to invade the moral duty of another, for this is the right of the divine government. *No man, therefore, nor set of men, has a right to infringe upon or bind the conscience of another.*"—Dow's Journal, pp. 423, 467.

DR. ADAM CLARKE says:—

"'Render to Cæsar the things which are Cæsar's' is a maxim of Jesus Christ; but when Cæsar arrogates to himself the things that are the Lord's, then, and in such cases, his authority is to be resisted."—Comment on Dan. 3:17.

Article 9, sec. 3, of the *Constitution of Pennsylvania*, reads as follows:—

"That all men have a natural and indefeasible right to worship Almighty God according to the dictates of their own consciences; that no man can of right be compelled to attend, erect, or support, any place of worship, or to maintain any ministry against his consent; no human authority can, in any case whatever, control or interfere with the rights of conscience; and no preference shall ever be given by law to any religious establishment or modes of worship."

This article is an unqualified guarantee for liberty of conscience, and yet they enforce a Sunday law regardless of the rights of Jews, and Seventh-day Baptists. Appeal has been of no avail. Several have been fined and imprisoned!

BLASPHEMOUS CHARACTER OF THE
PAPAL POWER.

"A mouth that spake *very great things.*" Dan. 7:20.

"And he shall speak *great words* against the Host High." Dan. 7:25.

"And there was given unto him a mouth speaking *great things* and *blasphemies.*" Rev. 13:5.

"Who opposeth and exalteth himself *above all that is called God*, or that is worshiped; so that he as God sitteth in the temple of God, shewing himself that he is God." 2 Thess. 2:4.

"And the king shall do according to his will; and he shall *exalt himself*, and *magnify himself above every god*, and shall speak marvelous things against the God of gods." Dan. 11:36.

The conclusion of DR. GIUSTIANNI's ordination letter runs thus:—

"Given in Rome from our palace, the 10th of February, 1817, the XIV. Jurisdiction of the most holy Pontiff and Father in Christ, and LORD OUR GOD the POPE, LEO XII., &c.—*Rome as It Is*, p. 180.

POPE MARTIN V. wrote in the dispatches with which he furnished his ambassador to Constantinople:—

"The most holy and most happy, who is the arbiter of Heaven and the Lord of the earth, the successor of St. Peter, the anointed of the Lord, the Master of the universe, the Father of kings, the light of the world."—*Giustianni's Rome as It Is*, p. 181.

Says DR. GIUSTIANNI:—

"Go to Rome, and you will read on the gate of the city—'Paulus III. Pontifex Opt. Maxim. in terris Deus.' Paul III., high priest, the best, the greatest, and God on earth."

DR. MIDDLETON informs us that at the coronation of a pope, the cardinal deacon puts the triple crown on the pope's head, and addresses to him the following:—

"Receive this tiara embellished with three crowns, and never forget that you are the father of princes and kings, the supreme judge of the universe, and on the earth, vicar of Jesus Christ our Lord and Saviour."—*Conformity of Popery and Paganism.*

"To make war against the pope is to make war against God, seeing the pope is God, and God is the pope."—*Moreri's History.*

A canon by Pope GREGORY VII. says:—

"All princes should kiss the feet of the pope. . . To him it belongs to dethrone emperors. His sentence none may oppose, but he alone may annul the judgment of all mankind. The pope cannot be judged by any man. The Roman church never erred, and never can err."—*Baronius An. 1076, Hildebrand Epist. 55.*

The famous popish author, AUGUSTUS TRUMPHUS, in his Pref. Sum. to John 22, used the following words: "The pope's power is infinite."

"The very doubt whether a council be greater than the pope is absurd, because it involves this contradiction, that the supreme pontiff is not supreme. He cannot err, he cannot be deceived."

It must be conceived concerning him that HE KNOWS ALL THINGS."—Jacob. de Concil. Lib. 10.

"The pope is all in all, and above all, so that God himself and the pope, the vicar of God, are but one consistory."—Hostiensis Cap., &c.

The blasphemous power of the "man of sin" is exhibited in a work on "The Priesthood," by M. GAUME. This work was approved by nine bishops and archbishops, and by Pope Gregory XVI.; and, as a token of his appreciation of the said work, the pontiff sent him the cross of the order of St. Sylvester. He says:—

"Suppose that the Redeemer visibly descends in person to his church, and stations himself in the confessional to administer the sacrament of penance, while a priest occupies another. The Son of God says, I absolve you and the priest says also, *I absolve you*, and the penitent finds himself absolved just as much by one as by the other."

"Thus the priest, mighty like God, can instantly snatch the sinner from hell, render him worthy of paradise, and a slave of the devil make a son of Abraham, and God himself is obliged to submit to the judgment of the priest, to grant or refuse his pardon according as the priest may grant or refuse absolution. The sentence of the priest precedes, God submits to it. Can any one conceive of a greater power?"

Persecuting Character.

"And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws." Dan. 7:25.

"And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus." Rev. 17:6.

"And they shall place the abomination that maketh desolate." Dan. 11:31.

"He shall go forth with great fury to destroy, and utterly to make away many." Verse 44.

"They shall fall by the sword, and by flame, by captivity, and by spoil many days." Verse 33.

The "American Text-book of Popery" sums up the cruelty of the papal canons and decretals as follows:—

"Heretics are denounced as infamous. The protection of the law and the claims of equity are denied them. They are adjudged to be worthy only of lingering in the most excruciating tortures, and when nature can no more bear the suffering, or barbarity can no longer be gratified, then the fire terminates the anguish of the victim." —Text-book, p. 373.

Pope MARCELLUS decreed:—

"It is permitted neither to think nor to teach otherwise than the court of Rome directs."—Corpus Juris Canoici, part 2, chap. 18.

Pope INNOCENT III. decreed:—

"The secular powers shall swear to exterminate all heretics condemned by the church; and if they do not they shall be anathema."—Decretals of Gregory IX. Book 5, Title 7.

Pope ALEXANDER IV. decreed:—

"Inquisitors may compel the heirs of those who favored heretics to fulfill the penance enjoined by delivering up their goods. After the death of a

man, he may be declared a heretic, that his property may be confiscated."—*Decretals of Boniface VIII. Liber. Sextus*, Book 5, Title 2.

In the *Directory for the Inquisitors*, Part II, chap. 2, we find the following:—

"A heretic merits the pains of fire. By the gospel, the canons, civil law, and custom, heretics must be burned."—p. 148.

"All persons may attack any rebels to the church, and despoil them of their wealth, and slay them, and burn their houses and cities."—*Id. pp. 176, 177.*

"Heretics must be sought after, and be corrected or exterminated."—*Id. p. 212.*

POPE LEO X., in A. D. 1516, issued the following papal bull:—

"No person shall preach without the permission of his superior. All preachers shall explain the gospel according to the Fathers. They shall not explain futurity, or the times of Antichrist! If any person shall act contrary to this rescript, he shall be divested of his office as preacher, and be excommunicated."—*Directorium Inquisitorium, Published at Rome, Oct., 1584.*

Presumes to Change the Law of God.

"And think to change times and laws." Dan. 7:25.

"Shall think himself able to change."—*Douay (Catholic) Bible.*

"His heart shall be against the holy covenant." Dan. 11:28.

The Roman "Decretalia" is an authoritative work in the Roman ecclesiastical law. Each

pope, when invested with "the succession," declares the papal decretals to be true.

The *Decretalia* exalts the pope thus:—

"He can pronounce sentences and judgments in contradiction to the right of nations, to the law of God and man. . . . He can free himself from the commands of the apostles, he being their superior, and from the rules of the Old Testament, &c."

"The pope has power to change times, to abrogate laws, and to dispense with all things, even the precepts of Christ."—*Decretal De. Translat. Episcop. Cap.*

"The pope has authority, and has often exercised it, to dispense with the commands of Christ respecting war, marriage, divorce, revenge, swearing, usury, perjury, and uncleanness."—*Pope Nicholai, Caus. 15, Quest. 6.*

"The pope's will stands for reason. He can dispense above the law; and of wrong make right, by CORRECTING and CHANGING LAWS."—*Pope Nicholai Dist. 96.*

"The pope can dispense against the laws of nature, and against the universal state of the church."—*Pope Nicholai, Caus. 15, Quest. 6.*

"The pope is free from all laws, so that he cannot incur any sentence of irregularity, suspension, excommunication, or penalty for any crime."—*Dist. 40.*

In that noted Catholic work entitled "Abridgement of Christian Doctrine," we have the following specimen of the practical working of the "man of sin," the great law-changing power.

On the change of the fourth commandment, it says:—

"Q. By whom was it changed?

"A. By the governors of the church.

"Q. How prove you that the church hath power to command feasts and holy days?

"A. By the very act of changing the Sabbath into Sunday, &c." p. 57.

In the *Catholic Catechism of Christian Religion*, we have the following:—

"Q. Had the church power to make this change?

"A. Certainly."

In the *Catholic Christian Instructed*, we find the following:—

"Q. What warrant have you for keeping the Sunday, preferable to the ancient Sabbath, which was the Saturday?

"A. We have for it the authority of the Catholic Church, and apostolic tradition."

THE TEMPORAL MILLENNIUM OR THE WORLD'S CONVERSION A FABLE.

The doctrine of the world's conversion, styled a "modern novelty," and admitted by its author to be a "new hypothesis,"* was invented by Daniel Whitby, D. D., of England, and first published about A. D. 1680.

DR. HENSHAW, late bishop of Rhode Island, thus speaks of it:—

* "Daniel Whitby, D. D., who is thus referred to, was born A. D. 1638, in England, and died A. D. 1727. In the development of his theory, he denominated it 'a new hypothesis.'"—*Time of the End*, pp. 295, 296.

"The fact is that the commonly received opinion of a spiritual millennium, consisting in a universal triumph of the gospel and conversion of all nations for a thousand years before the coming of Christ, is a novel doctrine, unknown to the church for the space of sixteen hundred years. So far as we have been able to investigate its history, it was first advanced by the Rev. Dr. Whitby, the commentator, and afterward advocated by Hammond, Hopkins, Scott, Dwight, Bougue, and others, and has been received without careful examination by the majority of evangelical divines of the present day. But we may safely challenge its advocates to produce one distinguished writer in its favor, who lived before the commencement of the eighteenth century. If antiquity is to be considered as any test of truth, the advocates of the premillennial advent, and personal reign of Christ with his saints upon earth, need have no fears of the result of a comparison of authorities with the supporters of the opposite theory."—*Henshaw on Second Advent*, p. 115.

A writer in the *Church Advocate*, Vol. 24, No. 16, says:—

"How ever Dr. Whitby got up the notion of the world's conversion, I cannot tell. The ancient church never believed it, and for hundreds of years it was never preached."

D. D. BUCK, in his treatise on the "Avenging of the Elect," says:—

"The primitive Christian faith entirely discarded the Origenia and Romish faith that the world would be converted previously to the second coming of Christ." Page 71. "Luther and the eminent men associated with him in the work of

reformation appear not to have had the faintest expectation of the world's conversion before the coming of the Lord." Page 83.

We have the strongest presumptive evidence against the Whitbyan theory; for if the preaching of the apostles, and even of the Son of God himself, was rejected by the majority of all that heard them, it will be so to the end. No greater power can be brought to bear upon the minds of men. The powerful preaching of Christ and the apostles, backed up by the many miracles and signs of the Holy Ghost, exhausted the provisions of the divine plan, so that no power could move those who were hardened under all the rich provision of the mercy offered.

Will there ever be more powerful and persuasive preaching than that of Christ and the apostles? Never! If, then, there is not a more mighty Saviour—a more powerful spirit, or a more effective gospel, there is no ground for hope that the whole world will be converted in the last days. But to settle the matter, we may appeal with all confidence first of all to the

Bible Testimony.

"Because iniquity shall abound, the love of many shall wax cold." Matt. 12: 24.

"Evil men and seducers shall wax worse and worse, deceiving, and being deceived." 2 Tim. 3: 13.

"When they shall say, peace and safety; then sudden destruction cometh upon them." 1 Thess. 5: 3.

"But as the days of Noah were, so shall also the coming of the Son of man be. For as in the

days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." Matt. 24: 37-39.

"Knowing this first, that there shall come in the last days scoffers, walking after their own lusts." 2 Pet. 3: 3.

Testimony of Men.

CALVIN, on Matt. 24: 30, says:—

"There is no reason why any person should expect the conversion of the world."

LUTHER, on John 10: 11, 16, says:—

"Some, in explaining this passage, say that before the latter days all the world shall become Christians. This is a *falsehood forged by Satan* that he might darken sound doctrine, that we might not rightly understand it. Beware, therefore, of this delusion."

DR. A. CLARKE says:—

"Probably no such time shall ever appear, in which evil shall be wholly banished from the earth, till after the day of Judgment, when the earth having been burned up, a new heaven and a new earth shall be produced out of the ruins of the old, by the mighty power of God, and righteousness alone shall dwell in them."—*Notes on Rev. 20: 2.*

MATTHEW HENRY, on Luke 18: 8, says:—

"Even to the end of time will be occasion for the same complaint; the world will grow no bet-

ter, no, not when it is drawing toward its period. Bad it is, and bad it will be, and *worst of all* just before Christ's coming."

DR. WILLIAM AMES, of Norfolk, England, A.D. 1640, says:—

"The last days, by reason of that depravedness and corruption which hath ever prevailed among men, are as it were the sink of all ages that went before to receive the dregs!"

COTTON MATHER says:—

"They indulge themselves in a *vain dream*, not to say insane, who think, pray and hope, contrary to the whole sacred Scriptures and sound reason, that the promised happiness of the church on earth will be before the Lord Jesus shall appear in his kingdom. They who expect the rest promised for the church of God, to be found anywhere but in the new earth, and they who expect any happy times for the church in a world that hath death and sin in it—these do err, not knowing the Scriptures nor the kingdom of God."

WHITFIELD says:—

"As it was formerly, so it is now, and so it will be to the end of time; he that is born after the flesh, the natural man, does and will persecute him that is born after the Spirit, the regenerate man. Notwithstanding some may live in more peaceful times than others, yet all Christians in all ages will suffer persecution."—*Memoirs and Sermons.*

MARTIN LUTHER remarks:—

"You will see before long such wickedness will prevail, life will become so terrible to bear that

in every quarter the cry will be raised: God, come with thy last Judgment."—*Life of Luther*, p. 342.

Having now learned what was to be expected, we next inquire what has come to pass.

Figures and Facts.

The following compilation is from a careful comparison of the most reliable statistical tables, and is presumed to be very nearly correct. Our best authority is the *New American Cycloedia*:—

"The entire population of the globe is now about.....	1,300,000,000.
Pagans,	820,920,000.
Mohometans,	160,000,000.
Jews,	6,000,000.
Asiatic religions,	600,000,000.
Roman Catholic,	195,000,000.
Protestants,	97,139,000.
Entire Protestant church membership,	16,350,000."

To say half of these last are real Christians (a charitable estimate) would give only 8 in 1300 !!

The world spends \$4,000,000,000 annually for tobacco, opium, and hasheesh; and only \$4,500,000 for missions. (\$888, to \$1.)

The United States, with a population of 38,000,000, has 3,000 distilleries, 130,000 liquor shops, 390,000 liquor sellers, and 500,000 drunkards.

The amount of liquors sold in 1867, was \$1,483,491,865, or ten times the value of all the church property in the United States. The United States pay only \$40,000,000 for religion.

The Catholics are increasing five times faster than all others.

France spends \$150,000,000 for tobacco and liquor annually.

England pays \$650,000,000 for liquor and tobacco, \$150,000,000 for police, prisons, &c.; and only \$3,000,000 for missions !!! (\$266, to \$1.)

In *Canada* there is one church member to ninety-three of the population, and only one in seventeen of those are Protestant.

Russia has a population of 80,000,000, and only one to one hundred and twenty of them are Protestant.

London population, 3,500,000; thieves, 30,000; gamblers, 10,000; drunkards, 300,000; prostitutes, 70,000.

New York population, 1,000,000; arrests for crime yearly, 100,000; prostitutes, 20,000; Catholics, 550,000; infidels, 75,000; Jews, 40,000; Protestant members, 64,000.

Blackwood's Magazine states as follows:—

"For the past seventy years crime has increased in England, seven hundred per cent. In Ireland, eight hundred per cent; and in Scotland, three thousand six hundred per cent; while the entire population within this period has increased but sixty-five per cent! This certainly shows progress in immorality. It has been estimated, also, that England has one hundred thousand professional thieves and suspected persons, and four hundred thousand prostitutes! and that the cost of crime is *fifty times* more than that expended for religion.

"In the United States the moral picture is no less dark and fearful. We have the record of eight hundred suicides annually; eight hundred murders; one hundred thousand thefts, thirty thousand deaths by drunkenness, and five hundred thousand cases of assault and battery."

The *United States*, in 1870, spent \$1,487,000,000 for liquors, \$90,000,000 for prosecutions, &c., caused by liquor, making a total of \$1,577,000,000, while the entire cost of provisions, clothing, papers, printing, &c., was only \$905,600,000. There were 400,000 more persons engaged in the liquor business in the United States than in preaching the gospel and teaching school. The clergy of the United States cost yearly \$12,000,000. Lawyers, criminals, prisons, &c., cost \$90,000,000; intoxicating liquors (\$1,487,000,000) one billion four hundred and eighty-seven millions!

War Preparations.

"Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up. Beat your ploughshares into swords, and your pruninghooks into spears; let the weak say, I am strong." Joel 3: 9, 10.

The annual amount paid for war for the world is \$2,600,000,000, while only \$5,000,000 is paid for Christian missions! This puts an awful burden on labor, forcing it to pay \$500,000,000 per day before its own wants are begun to be provided for. The aggregate war debt of the world is 23,000,000,000. *Eighty-three* per cent of the income of Great Britain goes for war purposes.

Russia	has	1,519,810	men.
" "	.....	181,000	horses.
" "	.....	2,084	cannon.
Germany	has	835,000	men.
" "	.....	96,000	horses.
" "	.....	2,022	cannon.
Austria	has	856,980	men.
" "	.....	58,125	horses.
" "	.....	1,600	cannon.
England	has	478,800	men.
France	has	300,000	men.

The remaining States of Europe make up with the above a total of about 5,000,000 of men.

War Interests Ahead.

From an article in the *Review and Herald*, Dec. 22, 1874, by J. H. W., we extract the following:—

"If an inventor should produce some implement or machinery by which the products of the soil might be greatly increased or utilized, something of the greatest possible advantage to the agricultural interests of the world, he must secure his right, and manufacture at his own risk; and if he has not the means to defend his rights in the courts, he may, by infringements, lose his labors, and be suffered to die in poverty.

"On the other hand, should he invent some instrument of destruction, something by which war could be carried on more successfully, by which human life could be destroyed far faster than ever before, he need not be subjected to any risk or expense. Any government in the world will purchase his invention or so patronize him as to assure to him a fortune.

"In the book entitled 'Great Fortunes,' Mr. Whitney's failure to secure his rights is thus noticed:—

"Whitney, thoroughly disheartened, now abandoned the manufacture of cotton gins in disgust, wound up his affairs, and found himself a poor man. In spite of the far-reaching benefits of his invention, he had not realized one dollar above his expenses. He had given millions upon millions of dollars to the cotton-growing States, he had opened the way for the establishment of the vast cotton-spinning interests of his own country and Europe, and yet, after fourteen years of hard labor, he was a poor man, the victim of a wealthy, powerful, and, in his case, a dishonest class, who had robbed him of his rights and of the fortune he had so fairly earned." 'America never presented a more shameful spectacle than was exhibited when the courts of the cotton-growing regions united with the piratical infringers of Whitney's rights in robbing their greatest benefactor.'

"In this emergency, Mr. Whitney turned his skill in another direction. He undertook to improve the firearms of the country, and with success. He established an arms factory in New Haven, Conn., and the book already quoted says: 'He has the honor of being the inaugurator of the system of progressive improvements in firearms which has gone on steadily for now fully sixty years past.'

"In this business Mr. Whitney received the patronage of government, and was enabled, not only to 'pass the evening of his days in comfort, but also to leave a handsome estate to his family.'"

"COMPARATIVE COST OF SWORDS AND PLOUGH-

SHARES.—It is estimated that all the agricultural labor done in England in 1847, cost £18,200,000; and official returns show that the cost of their naval and military establishments for the same year was £18,500,000; that is 300,000 more than for all their golden harvests and to the 700,000 laborers who produce them. Grave considerations must arise from such a state of things.”

SNUFFING THE BATTLE.

“It is evident from the complexion of yesterday's telegraphic dispatches that our planet is not in the pacific condition which would indicate the speedy advent of a millennium. From every quarter of the globe come rumors of wars, or of warlike preparation.”—*San Francisco Chronicle*, Nov. 18, 1874.

We find the following in the papers. We do not know the author, but the truth contained is too well known to need special verification:—

“A BANKRUPT WORLD.—France is at the head of the list of public debts with a burden of \$5,000,000,000, the sad legacy of the German conflict. Great Britain follows with \$3,750,000,000, and the United States comes third with a debt of over \$2,000,000,000. The aggregate public debts of all the governments of the world amount to the enormous sum of \$20,000,000,000, a figure so vast as to be almost incomprehensible. If a man were to count it as rapidly as he could handle it, dollar by dollar, he would not finish in fifteen centuries. When we come to add to this the debts of States, provinces, municipalities, villages, corporations, and individuals, we have a mountain of debt perfectly appalling. And the worst of it

is that, though nations and individuals are bankrupt, they are going on piling up more liabilities year after year. Wealth, which is the product of labor, is completely outstripped in the race. Some day this enormous bubble will burst. Then comes the deluge.”

H. W. BEECHER, in Plymouth church, Nov. 15, 1868, said:—

“The want of indignation at flagrant wickedness is one of the alarming symptoms of our times. We are living in the midst of an amount of corruption second only to that of Sodom and Gomorrah.”

At the *National Convention*, of the Association for the amendment of the Constitution, at Philadelphia, 1871, the Rev. Mr. McALLISTER said:—

“The dishonesty, the profanity, the drunkenness, the licentiousness, of a large proportion of our public men, are simply notorious. They are the most tangible point of our political malady. They are the outward manifestations, to which we cannot be blind, of a diseased system. It is hard to select a specimen of the rottenness of our political life.”

The *California Christian Advocate* (Methodist), of Nov. 5, 1874, says:—

“An observer of public morals at the present day cannot fail to see the effort being made to blend or obscure the line of distinction between right and wrong, in all matters where the pleasures of the world or the gratification of the passions are interfered with.”

The *Christian Union*, of Nov. 4, 1874, says:—

"Not infrequently do we hear it said that the present is an exceptionally wicked generation, that society is becoming rapidly demoralized, and that the prospect in regard to the future is very dark and discouraging. And indeed it is not to be denied that corruption, both in private and public life, is lamentably frequent, that crime of every grade abounds, and that men in all the relations of life exhibit a degree of selfishness which shows that the millennium is yet afar off."

The *Watchman and Reflector* of March, 1872, under the head of "The Era of Crime," says:—

"Bank-robberies, ring-despotisms, official corruptions, domestic tragedies, garrottings, burglaries, suicides, these come in upon us like tidal waves, so constant and regular in their visitations, that we are no longer startled by them. But of late there seems to have been a change. The sea of crime, always beating and surging and roaring around us, has lifted itself to an unusual height, and is deepening its thunderings. . . . There can be no doubt that much of this revolting wickedness is but the outgrowth of the low moral sentiment which pervades our entire communities."

SIGNS OF THE TIMES.

QUESTION.—"What shall be the sign of thy coming, and of the end of the world?" Matt. 24:3. Before the definite answer is given to this question, our Saviour mentions with other things that "there shall be *famines*, and *pestilences*, and *earthquakes*, in divers places."

History records how wonderful and certain has been the fulfillment of this prediction. From a work of NOAH WEBSTER, LL. D., published in 1799, and from other sources, we gather the following summary of recorded earthquakes, famines, and pestilences for nearly eighteen hundred years.

"By famine and sword 580,000 Jews were destroyed between A. D. 96 and A. D. 180.

"In Antioch, from A. D. 96 to A. D. 180, earthquakes destroyed thirteen cities, and over 100,000 lives.

"In Rome, A. D. 169, pestilence destroyed 10,000 daily.

"In London, A. D. 310, by famine 40,000 died.

"In A. D. 446, Sept. 17, an earthquake shook down the walls of Constantinople, and 57 towers fell.

"In Rome, A. D. 539, in one district 50,000 died.

"In Antioch, A. D. 588, an earthquake killed 60,000.

"In A. D. 590, the plague killed 10,000 daily in Turkey.

"In A. D. 679, a severe famine in England three years.

"In A. D. 717, in Constantinople, 300,000 died of plague.

"In A. D. 1005, earthquakes three months, followed by pestilence, by which it is said one-third of the human race died.

"In A. D. 1077, in Constantinople, so many died by plague and famine, the living could not bury them.

"In A. D. 1124, in Italy, there was such famine that the dead lay in the streets, not buried; and

in England, one-third of the people died of plague.

"In A. D. 1294, in England, thousands died of famine.

"In A. D. 1345, in London, 50,000 died of plague and famine, and were buried in one graveyard; in Norwich, 50,000; in Venice, 100,000; in Florence, 100,000; in Eastern nations, 20,000,000. It was called the black death.

"In A. D. 1352, in China, 900,000 died of famine.

"In A. D. 1450, in Milan, 60,000 died of plague.

"In A. D. 1611, in Constantinople, 200,000 died of plague.

"In A. D. 1625, in London, 35,000 died of plague.

"In A. D. 1626, in Lyons, 600,000 died of plague.

"In A. D. 1662, an awful earthquake destroyed 300,000 persons in Pekin, China.

"In A. D. 1665, in London, 68,000 died of plague.

"In A. D. 1693, in Sicily, 100,000 lives were lost by an earthquake which overturned 54 cities and towns.

"In A. D. 1731, in China, 100,000 were swallowed up at Pekin alone.

"In A. D. 1755, in the East, an earthquake destroyed the city of Lisbon, killing 50,000. In Mitylene and the Archipelago it shook down 2,000 houses. It shook all the Spanish coast. The plague followed, which destroyed 150,000 lives in Constantinople.

"In A. D. 1861, the city of Mendoza (S. A.) was destroyed in three minutes and 16,000 persons perished.

"In A. D. 1868, the city of Arequipa was destroyed with 50,000 persons.

The above list might be greatly extended, but it is sufficient to show that the prediction has had a most striking and unmistakable fulfillment.

"Thou shalt be visited of the Lord of hosts, with thunder, and with earthquake, and great noise, with storm and tempest, and the flame of devouring fire." Isa. 29:6.

"Tremble, thou earth, at the presence of the Lord." Ps. 114:7.

Increase of Earthquakes.

The first earthquake recorded was at the giving of the law at Mt. Sinai. And the object of that was, no doubt, to admonish, to fill with awe, and to impress the people with the fact that "with God is terrible majesty."

When God met Elijah on the mount, there was "an earthquake."

When the Saviour of the world was crucified, "the earth did quake."

Also at his resurrection, "there was a great earthquake." The following table is arranged from the best and most reliable authorities.* Mr. Mallett arranged chronologically and distinguished the registered earthquakes into five periods:—

	No.	No. of yrs.	Average.
Those recorded before A. D. 1,	58	1700.	1 in 29 years.
Thence to the end of 9th century,	197.	906.	1 in 4 "
" 15th "	532.	600.	1 in 1 year.
" 18th "	2804.	300.	9 in 1 "
" to 1850	3240.	50.	64 in 1 "
" 1868	5000.	18. 277	in 1 "

Of destructive earthquakes, such as have over-

*D. T. Taylor, in his "Coming Earthquake," quotes from Pon-ton and Mallett, to which we are indebted.

thrown cities and destroyed many lives, the number registered is about as follows:—

	No. of yrs.	Average.
From B. C. 1700 to A. D. 96, (1796)	16.	1 in 112 years.
From A. D. 96 to 1850, (1754)	204.	1 in 8 "
From 1850 to 1865, (15)	15.	1 in 1 year.
From 1865 to 1868, (3)	15.	5 in 1 "

In the single year 1868, over one hundred thousand persons perished by earthquakes. In January, 1869, there were eleven earthquakes, two of them great and destructive.

Signs in the Heavens.

The great signs of the near approach of the end of the world were to come “immediately after the tribulation of those days.” Matt. 24:29. The days were the 1260 of the papal persecution. But the tribulation was shortened for the elect’s sake. So the persecution ceased a few years before the days ended, which has been shown to be in 1798. Mark says, “In those days after that tribulation, the sun shall be darkened.” The tribulation ceased about 1776, or at the latest, 1778. But the days did not end until 1798, twenty years later. The sun, therefore, must be darkened in the first part of the last 20 years of the 1260. Any other darkening will not answer the prophecy.

The influence of the reformers, together with the edicts of toleration passed by Austria and Spain, cut short the tribulation.

The historian says:—

“In Austria, Maria Theresa made very important improvements for the benefit of her wide dominions. In 1776, she abolished the torture in

the hereditary States; and from 1774 to 1778, her attention was occupied with the establishment of a general system of popular education. Various salutary regulations were enforced, touching the temporalities of the clergy; and in Italy the arbitrary power of the inquisition was circumscribed within narrow limits.”—White’s *History*, p. 458.

“EDICT OF TOLERATION OF THE EMPEROR JOSEPH.—By this edict he granted to all members of the Protestant and Greek churches, under the denomination of Acatholici or non-Catholics, the free exercise of their religion. He declared all Christians of every denomination, equally citizens, and capable of holding all charges and offices in every department of State.”—Cox’s *House of Austria*, V. 3.

Supernatural Darkening of the Sun and Moon, May 19, 1780.

“And God said, let there be lights in the firmament of the heaven, to divide the day from the night; and let them be for signs, and for seasons, and for days, and years.” Gen. 1:14.

“There shall be signs in the sun, and in the moon, &c.” Luke 21:25.

“The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come.” Joel 2:31.

“The sun became black as sackcloth of hair, and the moon became as blood.” Rev. 6:12.

“A something strikingly awful shall forewarn that the world will come to an end, and that the last day is even at the door.”—Martin Luther.

The Concord (N. H.) *People* speaks of it thus:—

“It was not the blackness of the storm-cloud, such as sometimes, with a frightful agitation, breaks over a single city; it was the silent spreading of the pall-cloth over the earth by strong, invisible hands.”

The Boston *Gazette*, of May 22, 1780, says:—

“The printers acknowledge their incapacity of describing the phenomenon which appeared in that town on Friday last. It grew darker and darker till nearly one o'clock, when it became so dark the inhabitants were obliged to quit their business, and they had to dine by the light of the candle. . . . Such a phenomenon was never before seen here by the oldest person living.”

JOSIAH LITCH, in his “Prophetic Expositor,” describes it as follows:—

“I refer to the dark day of A. D. 1780, May 19. That was a day of supernatural darkness. It was not an eclipse of the sun, for the moon was nearly at the full; it was not owing to a thickness of the atmosphere, for the stars were seen. The darkness began about 9 A. M. and continued through the day. Such was the darkness that work was suspended in the field and shop; beasts and fowls retired to their rest, and houses were illuminated at dinner time. . . . The sun was supernaturally darkened.”

The Connecticut *Journal*, New Haven, May 25, 1780, says:—

“The greatest darkness was, at least, equal to what is commonly called candle-lighting, in the

evening. The appearance was indeed uncommon, and the cause unknown.

A manuscript sermon by REV. ELAM POTTER, M. A., on the dark day of May 19, delivered on the 28th of the same month, says:—

“But especially, I mention that wonderful darkness on the 19th of May inst. Then, as in our text, the sun was darkened; such a darkness as probably was never known before since the crucifixion of our Lord. People left their work in the house and in the field. Travelers stopped; schools broke up at 11 o'clock; people lit up candles at noonday; and the fire shone as at night. Some people, I have been told, were in dismay, and thought whether the day of Judgment was not drawing on. A great part of the following night also was singularly dark. The moon, though in the full, gave no light, as in our text.”

Speaking of the dark day of May 19, 1780, NOAH WEBSTER, in the New Haven *Daily Herald* says:—

“No satisfactory cause has yet been assigned.” Also in his *Dictionary*, edition of 1869, we find the following:—

“The dark day, May 19, 1780, so called on account of a remarkable darkness on that day, extending over all New England. In some places, persons could not see to read common print in the open air for several hours together. . . . The true cause of this remarkable phenomenon is not known.”

MILO BOSTWICK, writing from Camden, N. J., March 3, 1848, says:—

The 19th of May, in the year 1780, I well remember; I was then in my sixteenth year. The morning was clear and pleasant, but somewhere about eight o'clock my father came into the house and said there was an *uncommon appearance* in the sun. There were not any clouds, but the air was thick, having a smoky appearance, and the sun shone with a pale and yellowish hue, but kept growing darker and darker, until it was hid from sight. At noon we lit a candle, but it did not give light as in the night, and my father could not see to read with two candles. My father and mother, who were pious, thought the day of Judgment was near. They sat up that night, during the latter part of which they said the darkness disappeared, and then the sky seemed as usual, but the moon, which was at its full had the appearance of blood. The alarm that it caused and the frequent talk about it impressed it deep on my mind."

MRS. ABIGAIL BAILEY of Vermont, who was twenty-four years old at the time, has given a very interesting account of the dark day of 1780. She was a real mother in Israel, and her testimony was credited by all who knew her. She said:—

"The sky, toward which all eyes were turned, appeared of a yellowish hue. No distinct cloud was visible. There was no motion of the air sufficient to move a leaf, and darkness overshadowed the earth. The ship-yard was before our door, but no sound of the workman was heard. The cattle which had been turned to pasture came along homeward and lowing as they slowly returned. The birds were fluttering on the trees and hiding among the leaves as when a thunder-

storm is coming on. The fowls hastened to their roosting places. All nature seemed hushed, as though Jehovah was about to make himself known by some mighty act. Every eye was turned upward, every one inquiring, What is going to take place? Some asked, 'Is the Judgment day approaching?' The vessels at the wharves with sails loosened and colors unfurled appeared as in mourning on some great occasion. Not a color waved at mast-head, nor a sail showed the least appearance of any wind. The bells rung for meeting. The sailors poured into the house and filled it. Mr. Spring (Rev. Samuel Spring, pastor of the North church in Newburyport), standing at his place, cried, 'O earth, earth, earth, hear the word of the Lord!' In speaking he called himself. The congregation was motionless, and heard with intense and solemn interest."

The American Tract Society bears testimony:—

"In the month of May, 1780, there was a *very terrific dark day* in New England, when 'all faces seemed to gather blackness,' and the people were filled with fear. There was great distress in the village where Edward Lee lived; 'men's hearts failing them for fear' that the Judgment day was at hand, and the neighbors all flocked around the holy man; for his lamp was trimmed and shining brighter than ever amidst the *unnatural darkness*. Happy and joyful in God, he pointed them to their only refuge from the wrath to come, and spent the gloomy hours in earnest prayer for the distressed multitude."—Tract No. 379—*Life of Edward Lee*.

PRES. DWIGHT says:—

"The 16th of May, 1780, was a *remarkably dark day*. Candles were lighted in many houses. The birds were silent and disappeared. The fowls retired to roost. It was the *general opinion* that the day of Judgment was at hand. The Legislature of Connecticut was in session at Hartford, but being unable to transact business, adjourned."

Conn. Historical Collections.

DR. TENNEY, in 1785, wrote to the Historical Society concerning it. He says:—

"Although the *uncommon darkness* which attracted the attention of all ranks of people in this part of the country, on the 19th of May, 1780, was a phenomenon which several gentlemen of considerable literary abilities have endeavored to solve, yet, I believe, you will agree with me that no satisfactory solution has yet appeared."

WHITTIER, the poet, speaks:—

"THE DARKNESS OVER NEW ENGLAND IN 1780.

"Twas on a May day of the far old year
Seventeen hundred eighty that there fell
Over the bloom and sweet life of the spring,
Over the fresh earth and the heaven of noon,
A horror of great darkness, like the night
In day of which the Norland sages tell—
The twilight of the gods.

Birds ceased to sing, and all the barn-yard fowls
Roosted; the cattle at the pasture bars
Lowed, and looked homeward; bats on leathern wings
Flitted abroad; the sounds of labor died;
Men prayed, and women wept; all ears grew sharp
To hear the doom-blast of the trumpet shatter
The black sky."

The *Green Mountain Freeman* of Montpelier, Vt., published the following verses, with this re-

mark, "They were furnished us by an old gentleman of a neighboring town, in whose family they have been preserved nearly seventy years; having been written shortly after the memorable event they describe, in the old ballad style of the day:—"

"Nineteenth of May, a gloomy day,
When darkness veiled the sky;
The sun's decline may be a sign
Some great event is nigh.

"Let us remark how black and dark
Was the ensuing night;
And for a time the moon declined,
And did not give her light.

"Can mortal man their wonders scan,
Or tell a second cause?
Did not our God then shake his rod
And alter nature's laws?"

An old lady of Kennebeport, Mass., furnishes the following lines:—

"Ye sons of men who saw the night
Triumphing at high noon,
On nineteenth day of month of May,
Knew well that dismal gloom.
No orb above in coasts could move,
Thus to eclipse the sun;
We understand it was the hand
Of the eternal One,
Who drew a black and fearful veil,
And interposed the light;
And overhead a curtain spread,
Converting day to night.
If every town was burned down,
And forest in our land;
T would not create a gloom so great;
'Twas God's immediate hand."

The following lines are taken from a hymn, "composed by Eld. Peleg Burroughs, the 20th of the fifth month, 1780, according to the ability which God gave him, to commemorate the darkness of the preceding day":—

" 'Twas on the nineteenth day of May,
The sixth day of the week,
One thousand seven hundred eighty,
The Lord to us did speak,

" By spreading his thick clouds all round,
And darkening the light ;
So that we heard the dreadful sound,
Our day is turned to night !

" 'Twas like that awful gloomy day,
When Christ was crucified ;
Who hung upon the cross at noon,
And for poor sinners died !

" The oldest man cannot declare
He ever saw the like ;
When no eclipse did happen rare,
To take away the light !"

ROBERT SEARS' *Guide to Knowledge*, New York, 1844, has the following:—

" On the 19th of May, 1780, an uncommon darkness took place all over New England, and extended to Canada. It continued about fourteen hours, or from ten o'clock in the morning till midnight. The darkness was so great that people were unable to read common print, or tell the time of the day by their watches, or to dine, or transact their ordinary business, without the light of candles. They became dull and gloomy, and some were excessively frightened. The fowls went to roost. Objects could not be distinguished but at a very little distance, and everything bore

the appearance of gloom and night. Similar days have occasionally been known, though inferior in the degree or extent of their darkness. *The causes of these phenomena are unknown.* They certainly were not the result of eclipses."

The Falling Stars.

" *And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind.*" Rev. 6:13.

This was literally fulfilled on the 13th of November, 1833. There have been other displays of shooting stars, before and since, but not such as described in the prophecy.

BISHOP BURNETT, in his "Sacred Theory of the Earth," published in 1697, says:—

" The last sign we shall notice is that of 'falling stars.' 'And the stars shall fall from heaven,' says our Saviour. Matt. 24:29. We are sure, from the nature of the thing, that this cannot be understood either of fixed stars or planets; for if either of these should tumble from the skies and reach the earth, they would break it all in pieces, or swallow it up as the sea does a sinking ship, and would put all the universe into confusion. It is necessary, therefore, by these stars, to understand either fiery meteors falling from the middle region of the air or blazing comets and stars. No doubt there will be all sorts of fiery meteors at that time; and among others, those that are called *falling stars.*"—Page 486.

The celebrated astronomer and meteorologist, PROF. OLSTEAD, of Yale College, says:—

" Those who were so fortunate as to witness the

exhibition of shooting stars on the morning of Nov. 13, 1833, probably saw the greatest display of celestial fireworks that has ever been since the creation of the world, or at least within the annals covered by the pages of history.

"In nearly all places, the meteors began to attract notice by their unusual frequency as early as eleven o'clock, and increased in numbers and splendor until about four o'clock, from which time they gradually declined, but were visible until lost in the light of day. The meteors did not fly at random over all parts of the sky, but appeared to emanate from a point in the constellation Leo, near a star called Gamma Leonis, in the bend of the sickle."

"The extent of the shower of 1833 was such as to cover no inconsiderable part of the earth's surface, from the middle of the Atlantic on the east to the Pacific on the west; and from the northern coast of South America to undefined regions among the British possessions on the north, the exhibition was visible, and everywhere presented nearly the same appearance. The meteors did not fly at random over all parts of the sky, but appeared to emanate from a point in the constellation Leo, near a star called Gamma Leonis, in the bend of the sickle. This is no longer to be regarded as a terrestrial, but as a celestial, phenomenon; and shooting stars are now to be no more viewed as casual productions of the upper regions of the atmosphere, but as *visitants* from other worlds, or from the planetary voids."

That the meteors or stars did not originate in our atmosphere, but were of a celestial origin, was ascertained by the professors of astronomy at the time. "Smith's Astronomy" has this note:—

"As computed by Professor Denison Olmstead, of Yale College, New Haven, it could not have been less than 2,238 miles from the earth."

The "New American Cyclopedias" says:—

"It was observed that the lines of all the meteors, if traced back, converged in one quarter of the heavens, which was Gamma of Leo Major; and this point accompanied the stars in their apparent motion westward, instead of moving with the earth toward the east. The source whence the meteors came was thus shown to be independent of the earth's rotation, and exterior to our atmosphere."

The *Christian Union*, of May 1, 1872, says:—

"The gold medal of the British Royal Astronomical Society was presented in February to Signor Schiaparelli, for his researches upon the nature and orbits of meteors, which have helped to demonstrate that these bodies belong to the stellar region, and are in fact *falling stars*."

It is not possible that the planetary worlds should fall, to have a *literal* fulfillment of the prophecy. A "star" went before the wise men to direct them to the infant Saviour. This was a meteor prepared for the occasion.

The *Connecticut Observer*, of Nov. 25, 1833, copied from the *Old Countryman* as follows:—

"We pronounce the raining of fire, which we saw on Wednesday morning last, an awful type, a sure forerunner, a *merciful sign* of that great and dreadful day, which the inhabitants of the earth will witness when the sixth seal shall be opened. The time is just at hand, described, not

only in the New Testament, but in the Old. A more correct picture of a fig tree casting its leaves when blown by a mighty wind, it is not possible to behold."

The *Christian Advocate and Journal*, of Dec. 13, 1833, described it as follows:—

"The meteoric phenomenon which occurred on the morning of the 13th of November last, was of so extraordinary and interesting a character as to be entitled to more than a mere passing notice.

. . . The lively and graphic descriptions which have appeared in various public journals do not exceed the reality. No language, indeed, can come up to the splendor of that magnificent display; and I hesitate not to say that no one who did not witness it can form an adequate conception of its glory. It seemed as if the whole starry heavens had congregated at one point, near the zenith, and were simultaneously shooting forth, with the velocity of lightning, to every part of the horizon; and yet they were not exhausted—thousands swiftly followed in the tracks of thousands, *as if created for the occasion.*"

MR. HENRY DANA WARD, of New York, in the *Journal of Commerce*, of Nov. 14, 1833, says:—

"No philosopher or scholar has told or recorded an event (I suppose) like that of yesterday morning. A prophet of 1,800 years ago foretold it exactly, if we will be at the trouble of understanding stars falling to mean falling stars; or '*hoi asteres tou ouranou epesan teen geen,*' in the only sense in which it is possible to be literally true."

A converted papist thus speaks of it:—

"It was, indeed, owing to this very doctrine (praying for souls in purgatory) that I saw the beautiful meteoric shower which occurred Nov. 13, 1833. I had been taught to make the sign of the cross once for every shooting star I saw, in behalf of departed souls; and, being awake when the meteoric shower lighted up the heavens, the work of crossing myself began; but very soon the use of both hands could not suffice, for the stars apparently moved so rapidly that it became *impossible to keep up*. The consequence was, that the whole family was called up to see a wonder which excited no little fear in us all."—*The Conversion of a Papist*, pp. 39, 40.

HORACE GREELEY said:—

"While a mere lad, I was waked in the night to see a pale, frightened face bending over me, and to hear, 'Get up! get up! the day of Judgment has come, I believe, for the stars are all falling!'"—*New York Tribune*, June 4, 1859.

"Fearful Signs and Great Signs." Luke 21:11.

"And I will shew wonders in the heavens and in the earth, *blood*, and *fire*, and *pillars of smoke*." Joel 2: 30.

"And I will shew wonders in heaven above, and *signs* in the earth beneath; *blood*, and *fire*, and *vapor of smoke*." Acts 2: 19.

BISHOP BURNETT says:—

"We may then easily conclude that when the last great storm is coming, and all the volcanoes of the earth are ready to burst, and the frame of the world to be dissolved, there will be previous signs in the heavens, and on the earth, to introduce

this tragical fate. Nature cannot come to that extremity without some symptoms of her illness, nor die silently without pangs of complaint."—*Theory of the Earth*, p. 477.

NOAH WEBSTER, in the *New Haven Daily Herald*, says:—

"In the evening of March 20, 1782, an *extraordinary light* spread over the whole hemisphere, from horizon to horizon, north and south, east and west. The light was of a yellowish cast, and wavy. The waving of the earth was visible, and some persons heard, or imagined they heard, a slight rustling sound. I then resided in Goshen, Orange county, New York, and stood half an hour on a bridge over the Wall Kill, to witness the *extraordinary phenomenon*."

A London correspondent of the *Christian Advocate and Journal*, of 1839, mentions an "*extraordinary phenomenon*":—

"The first indication of this singular phenomenon was about ten minutes before ten, when a light crimson, apparently *vapor*, rose from the northern portion of the hemisphere, and gradually extended to the center of the heavens, and by ten o'clock, or a quarter past, the whole, from east to west, was one vast sheet of light. It had a most alarming appearance, and was exactly like that occasioned by a *terrific fire*. The light varied considerably; at one time it seemed to fall, and directly after rose with intense brightness. There were to be seen, mingled with it, *volumes of smoke*, which rolled over and over, and every beholder seemed convinced that it was a tremendous conflagration. The consternation in the

metropolis was very great. Thousands of persons were running in the direction of the supposed awful catastrophe."

The same paper gives this summary of the terms used descriptive of it at the time:—

"Extraordinary—singular—alarming—intense brightness—terrific fire—dark *crimson vapor*—most gorgeous—tremendous conflagration—volumes of smoke—producing very great consternation—galloping of every fire engine in London," &c., &c.

The following is from the "Modern Phenomena of the Heavens," by HENRY JONES:—

"Another instance of this phenomenon was very extensively witnessed in this country early in the evening of January 25, 1837, when, as described by many, the very heavens for a short time seemed to be on fire, and when the snow upon the ground much resembled *blood and fire*, which was so alarming in appearance as to cause the solemn inquiry with some who were out at the time, if the day of Judgment had come, and also to cause the animals to tremble with fear. In one place, near a mountain, the people informed me that on the snow there was the appearance of '*waves of fire rolling down the mountain*'."

Aurora Borealis.

This wonderful phenomena, like earthquakes, has increased greatly during the last hundred years, both in frequency and brilliancy. Many have sought to find a natural cause, but without success. There is no agreement among the learned in attempting to account for it; and it

can be said of it as Noah Webster said of the darkening of the sun: "No satisfactory cause has yet been assigned." We regard it as a sign in the heavens, in fulfillment of prophecy.

HENRY JONES, in "Modern Phenomena," thus speaks of it:—

"The most anciently published history of this phenomenon which I have yet seen, is contained in a large, one-volume 8vo. 'Dictionary of Arts and Sciences,' published in London, about eighty years ago. This, like others published since, gives a full account of the first occurrence of this phenomenon at London, in March, 1716, and states expressly that the oldest inhabitant there at that time had never seen nor heard of the like before. The writer, after giving some six or eight pages on the subject, concludes his account by giving a list of writings he had found concerning it, the oldest of which was a magazine in London for the above year of 1716."

The following statement is by DR. J. B. FELT, of Salem, Mass:—

"The *aurora borealis* was seen for the first time in America, Dec. 11, 1719. It filled our country with great alarm. It was dreaded as being the precursor of the Judgment fires, which were to consume the world. It had a similar effect in England in 1716."

WILLARD, the historian, refers to it as follows:—

"A phenomenon, singular at the time, and not yet satisfactorily explained, alarmed the people of New England in 1719. This was the *aurora borealis*, first noticed in this country on the night of

the 17th of December."—Willard's *Hist. (U. S.) Ed.* 1869, p. 146.

The New American Cyclopedias says:—

"Prior to the year 1716 it was considered a great rarity by the inhabitants of Upsal; and Torfaeus, the historian of Denmark, and an Icelander, writing in 1706, speaks of his recollection of the time when the meteor (meaning the aurora) was an object of terror in his native island."

The American *Home Magazine* has the following:—

"The first aurora seen in this country (in the winter of 1719) was of this kind; and it is said "the bright light which spread from east to west over the northern sky shone like a great fire shooting up its deadly flames. Sometimes it was of a blood-red color, and was very terrible to look at, filling the minds of the beholders with terror."

Signs in the Elements.

"The sea and waves roaring." Luke 21:25.

"Stormy wind fulfilling his word." Ps. 148:8.

"Let the sea roar, and the fullness thereof; the world, and they that dwell therein. Let the floods clap their hands; let the hills be joyful together before the Lord; for he cometh to judge the earth: with righteousness shall he judge the world, and the people with equity." Ps. 98:7-9.

BURNETT, in his "Theory of the Earth," remarks:—

"Let us then proceed in our explication of this sign, the roaring sea and waves, applying it to the

end of the world. I do not look upon this ominous noise of the sea as the effect of a tempest; for then it would not strike such terror into the inhabitants of the earth, nor make them apprehensive of some great evil coming upon the world, as this will do. What proceeds from visible causes, and such as may happen in a common course of nature, does not so much amaze or affright us. . . . And such a troubled state of the waters as does not only make the sea unmanageable, but also strikes terror into all the maritime inhabitants that live within the view or sound of it."

Harper's Magazine for 1869 says:—

"That most horrible phenomena, the tidal wave, how many struggling mortals has it swept back into the deep! What countless ships has it crushed against the shores! What mighty cities has it plundered of life and wealth, strewing their streets with the ocean sand, and peopling their palaces with sea-monsters!"

An eye-witness at *Lima, Peru*, says:—

"I saw the whole surface of the sea rise as if a mountain side, actually standing up. Another shock with a *fearful roar* now took place. I called to my companions to run for their lives on to the pampa. Too late; with a horrible crush the sea was on us, and at one sweep dashed what was Iquique on to the pampa. I lost my companions, and in an instant was fighting with the dark waters. The *mighty waves surged, and roared, and leaped*. The cries of human beings and animals were frightful."

At *Arica*, the *British vice-consul* was an eye-witness. He exclaims:—

"Gracious God, what a sight! I saw all the vessels in the bay carried out irresistibly to sea (anchors and chains were as pack thread) probably with a speed of ten miles an hour. In a few minutes the great outward current stopped, stemmed by a mighty rising wave, I should judge about fifty feet high, which came in with an *awful rush*, carrying everything before it, in its terrible majesty, bringing the shipping with it, sometimes turning in circles, as if striving to elude their fate."

The *New York Tribune*, of Nov. 12, 1868, says:—

"The tidal disturbances are the most remarkable and extensive of which there is any record. It is said their velocity was about *a thousand miles an hour*. Both the great ocean waters of the Atlantic and Pacific have been agitated in their whole extent. We mention in particular the tidal waves at St. Thomas, and all the neighboring islands, which were *full fifty feet in height*.

. . . It is said by those who have witnessed these waves that the ocean's roar is *exceedingly frightful*."

The *N. Y. Tribune*, of Nov. 12, 1869, says:—

"Later and fuller details are every day increasing the interest with which scientific observers regard the recent earthquakes and tidal disturbances, and confirming our first impression that these convulsions of nature would prove to be among the *most remarkable, and extensive of which there is any written record*."

The *N. Y. Mercantile Journal*, Nov., 1868, said:—

"Tornadoes, water-sprouts by land as well as at sea, freshets, volcanic eruptions, and earthquakes, have become of almost daily occurrence, and of continually augmenting intensity. Moreover, they embrace a larger and larger area of territory at each recurrence. The last shock which so fearfully devastated South America, was felt over *one-third of the earth's surface*. These portentous phenomena are seriously engaging the attention of the scientific world. The remark that they only seem to us more frequent, because our means of communication are more complete and rapid, and that we now hear from all parts of the globe simultaneously, *will not explain the matter*, since the late commotions have been attended by disturbances of both land and sea in parts of the earth which have been constantly accessible for centuries, that were totally unparalleled in previous history. The *change of the gulf-stream* from its course, and the alteration of climates, have been some of these increased marvels."

Ocean Disasters.

The *Daily Press* says:—

"Fourteen hundred ships were wrecked in one week, the first week in December, 1863, in the Mediterranean sea."

On the coast of England the same gale was terrible. The *London Shipping List*, of Dec. 9, says:—

"The late terrible gale experienced in this country, commenced on the morning of the 3d inst., and continued with little intermission until after midday on the fifth. The list of casualties

extends over thirty columns of the London papers, and embraces almost every locality on the coast of the United Kingdom, and many points on the adjacent continental seaboard. The most serious disaster recorded is the loss of a Hamburg ship with emigrants for Australia. Of the crew and passengers forty-four were saved and *three hundred perished*."

In November, 1872, the telegraphic dispatches announced the following:—

"A terrible disaster to an arctic whaling fleet. *Thirty-three vessels* were caught in the ice and crushed like egg shells, becoming a total loss. The vessels and cargo were valued at one million and five hundred thousand dollars. Twelve hundred sailors were saved from the wreck."

"The total losses in the United States marine since 1865 are, 2,821 vessels, valued at \$129,067,-700.

"The total losses throughout the world for one year, from Jan. 1, to Dec. 10, 1870, as reported to the British Lloyds, were 1,887 vessels."

China papers report as follows:—

"In the north of China there have been inundations of a very destructive character. In New-Chiang, *twenty thousand square miles* were submerged, and one thousand people were drowned. A terrible typhoon visited the region of Macao on the 2d of September, and, besides doing immense damage to property, destroyed three hundred lives."

Sept. 22, 23, 1874, a typhoon swept over Hong Kong and vicinity by which 30,000 persons lost

their lives, and property was destroyed to the amount of \$50,000,000.

Supernatural Fires.

"Thou shalt be visited of the Lord of hosts with thunder, and with earthquake, and great noise, with storm and tempest, and the flame of devouring fire." Isa. 29:6.

"And I will show wonders in heaven above, and signs in the earth beneath, blood, fire, and vapor of smoke." Acts 2:19.

The *Detroit Post*, under the head of "The Great Fires Supernatural," says:—

"Those who were exposed to the terrible tornado during which Chicago, Peshtigo, Manistee, White Rock, and other towns on Lake Michigan and Huron, were burned, testify nearly unanimously that 'the air seemed to be on fire.' These words are almost invariably used in describing the phenomena. The fire did not spread gradually from tree to tree and house to house, but a great sheet of flame, overcoming them like the clouds, and moving with the rapidity of a hurricane, rushed upon them without warning. It surrounded them. The atmosphere seemed filled with fire. Many people who inhaled the hot air fell dead. Corpses were found without a trace of fire upon them, or even upon the clothes which still covered them. There were frequently no marks of fire among the adjacent trees and fences. Many were killed in compact masses as if by a blast of death. They were found huddled together away from trees and buildings. Fish were killed in the streams by the intense heat. Many of

these people believed that the last day had come; as well they might. The roaring of the whirlwind which preceded the blaze sounded enough like the last trump to suggest a prelude to the final catastrophe. The black midnight sky suddenly burst into flame.

The following graphic description of the Chicago fire, as viewed from the top of the Tremont House, is by Mr. Abel Palmer, in the *Detroit Post*:—

"A strong wind was blowing at that time, and yet the flames seemed to go in all directions, like an expanding scythe mowing great and increasing swaths with frightful rapidity. We could think of nothing else but hell. The flames were in some places like huge waves, dashing to and fro, leaping up and down, turning and twisting, and pouring—now and then a great column of smoke and blaze hundreds of feet into the air, like a solid perpendicular shaft of molten metal. In other places it would dart out long streaks, like mammoth anacondas, with hissing, fiery tongues; then these serpentine shapes would swoop down over the blazing path into the yet unburned buildings, which seemed pierced and kindled instantaneously. There were also billows of flame that rolled along like water, submerging everything in their course. . . . There was a terrible fascination in gazing upon the scene.

"It was unearthly, hideous, terrific. Our eyes seemed riveted so that we could not withdraw them. There were miles of fire, mountains of flame, waves of light, flashes, clouds, brilliant scintillations. With the aid of glasses we could

see the streets thronged with people flying for their lives. Close to their heels in hot pursuit, came the belching, roaring, and crackling flames. In some places, they actually advanced as fast as men could run. The most awful of all was the thunderous roar that seemed to roll upward and outward from the center of the huge holocaust."

J. H. W., in the *Review and Herald* of Oct. 17, 1871, thus gives the extent of the fire in Chicago:—

"A space one mile wide, east and west, and five miles long, was burned over, not even sparing buildings which were considered fire-proof. This gives the enormous extent of *thirty-two hundred acres of burned buildings*. Compared with this, former fires appear small. The great fire in Pittsburgh, Pa., in 1845, burned eighty acres. The fire in Portland, Me., in 1866, consumed property estimated at \$10,000,000. The celebrated fire in London, in 1666, destroyed about £10,000,000 sterling. The destruction of property in Chicago is more than *three times that in London*, and over fifteen times that destroyed in Portland!"

The same writer, in the *Youth's Instructor*, of October, 1874, speaking of the burning of White Rock, Mich., says:—

"They who witnessed it say the atmosphere was all aglow with heat. Far overhead it looked like the top of a heated oven. The fire fell thick as flakes of snow, all around. Many still believe that it was supernatural, and came from the clouds. Hearing their descriptions, which, of course, fall immeasurably short of the reality, we cannot wonder at their belief."

Mr. J. A. RICHARDS, in the *Milwaukee Sentinel*, gives a description of the scene of the Wisconsin fires. He says:—

"O God! what a scene met my gaze on every side. Here came the crisis of the storm; here the fiery elements, controlled by a tornado and a whirlwind, made war on human hopes, hearts, and life. The half has not been told, nor ever can be.

"The phenomena and results of this storm were mysteriously strange. In some places the forest trees lay in every imaginable position, while in others they were carried into windrows. They were mere sticks in the hands of a great power, slashing and whipping the earth, and then made fuel for the work of death. The fields, woods, barns, houses, and even the 'air,' were on fire, while *large balls of fire were revolving and bursting in every direction*, igniting everything they came in contact with; and the whole of this devouring element was driven before a tornado at the rate of a mile a minute. There can be little doubt that the air, strongly charged with electricity, helped on the work of destruction and death. Mr. Kirby says he saw large balls of fire in the air, and when they came in contact with anything, they would bound thirty or forty rods away. Others testify that they saw *large clouds of fire burst into fragments*, and in some instances great tongues of fire like lightning would issue from these dark clouds and light upon the buildings. Pennies were melted in the pockets of persons who were but little burned. A small bell upon an engine, and a new stove, both standing from twenty to forty feet from any building, were melted.

"Many thought the 'great day of His wrath'

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had come. And why should they not? If persons who visit the ruins since the fire are forced to think that God hid his face in wrath and sent forth his thunderbolts of destruction; nay, that he gave the very fiends of hell the right and power to shake the place and burn it up, what must have been the feelings of those who passed through the fiery ordeal?"

A STORM OF FIRE.

"Milwaukee, Oct. 15.—Later accounts from northern Wisconsin confirm all previous reports and rumors. The loss of life in the neighborhood of the burned district of Peshtigo will reach over 1,800, and 15 per cent of those injured cannot recover. The fire tornado was heard at a distance like the roaring of the sea. Balls of fire were soon observed to fall like meteors in different parts of the town, igniting whatever they touched. People rushed with their children in their arms for a place of safety, but the storm of fire was upon them, and enveloped them in flames, smoke, and cinders, and those unable to reach the river were suffocated and roasted alive. This terrible scene happened on Sunday night, the 8th of October, already made famous by the Chicago horror. * * *

"The fiery cyclone swept over a tract of country eight or ten miles wide. Every building, fence, and all the timber, were licked up clean by the tongue of fire.

"The town of Peshtigo numbered 2,000 inhabitants, one third of whom perished in that fearful night.

"Reports from the east shore of Green Bay, place the loss of life full as high as at Peshtigo."

Many fire judgments have fallen upon the

wicked cities of earth. Here is a brief of the published accounts of some of them:—

NEW YORK CITY.

The largest fire that ever visited New York City was on December 26, 1835, when it swept through the First Ward east of Broadway and below Wall street, destroying 648 stores and warehouses and property valued at \$20,000,000.

PORTRLAND, ME.

A fire-cracker exploded on the 4th of July, 1866, burned the city of Portland, Me.; loss, \$15,000,000, and 10,000 people rendered homeless.

ST. PETERSBURG.

In 1870 the lightning struck a house at St. Petersburg, and in a few hours 11,000 houses were consumed.

PITTSBURGH, PENN.

On the 10th of April, 1845, Pittsburgh was visited by the Fire King. Before it could be arrested 1,000 buildings were destroyed. Loss, \$6,000,000.

SAN FRANCISCO.

May 3 to 5, 1851, 2,500 buildings burnt. Loss, \$3,500,000. On June 22 following, another fire occurred, when 500 buildings were destroyed, with property estimated at \$3,000,000.

QUEBEC.

In May, 1845, in Quebec, Canada, 1,500 buildings, many lives and an immense amount of property; and in June, less than a month after, 1,300 dwellings—in all, two-thirds of the city was destroyed.

November 9 and 10, 1872, a terrible fire raged in Boston, making rapid progress even against the wind, the flames leaping from roof to roof as if by a miraculous power. Two hundred acres, literally packed with the loftiest and most costly buildings was swept clean. Upwards of *ninety millions* of property was destroyed.

THE WORLD WAXED OLD.

"The earth shall wax old like a garment." Isa. 51: 6.

"The earth mourneth and *fadeth* away, the world languisheth and fadeth away, the haughty people of the earth do languish." Isa. 24: 4.

"Therefore hath the curse devoured the earth."

The effects of the devouring curse in the earth is manifested in many ways. Statistics show that one-half of the human race die in infancy or childhood. The race are dwarfed and enfeebled.

In the first age of the world man lived almost a thousand years, while now he rarely exceeds the allotted threescore and ten.

In stature also the race are greatly reduced. This is clearly shown, not only by the Bible and ancient history, but by the discoveries of antediluvian remains.

The *Gospel Herald*, of Dayton, Ohio, gives the following account:—

"In the Scientific Department of one of our most popular weekly exchanges, we find an interesting account of a large human skeleton, recently dis-

covered in the department of Ain, France. The frame is complete in all its parts, and is four yards in height. It was found in a soil of alluvium, the head buried in the earth, with the feet upward."

The *Sauk Rapids Sentinel* (Minn.) gives the following:—

"Day before yesterday, while the quarrymen, employed by the Sauk Rapids Water Power Company, were engaged in quarrying rock for the dam which is being erected across the Mississippi at this place, they found imbedded in the solid granite rock the remains of a human being of gigantic stature. About seven feet below the surface of the ground, and about three and a half beneath the upper stratum of rock, the remains were found imbedded in the sand, which had evidently been placed in the quadrangular grave which had been dug out of the solid rock to receive the last remains of this antediluvian giant. The grave was twelve feet in length, four feet wide, and about three feet in depth, and is to-day at least two feet below the present level of the river. The remains are completely petrified, and are of gigantic dimensions. The head is massive, measures thirty-one and one half inches in circumference, but low in the os frontis, and very flat on the top. The femur measures twenty-six and a quarter inches, and the fibula twenty-five and a half, while the body is equally long in proportion. From the crown of the head to the sole of the foot, the length is *ten feet nine and a half inches*. The measure around the chest is fifty-nine and a half inches. This giant must have weighed at least nine hun-

dred pounds, when covered with a reasonable amount of flesh."

PROF. SILLIMAN in a scientific lecture is responsible for the following:—

"The giant whose bones were exhibited at Rouen, in 1830, measured nearly 18 feet. Gorapius saw a girl that was 10 feet high. The giant Galabria, brought from Arabia to Rome, under Claudius Cæsar, was 10 feet high. The giant Ferragus, slain by Orlando, nephew of Charlemagne, was 28 feet high. In 1814, near St. Germain, was found the tomb of the giant Isorant, who was not less than 30 feet high. In 1850, near Rouen, was found a skeleton whose skull held a bushel of corn, and which was 19 feet high. The giant Bacart was 22 feet high; his thigh bones were found in 1704 near the river Moderi. In 1823, near a castle in Dauphiny, a tomb was found 30 feet long, 16 feet wide, and 8 feet high, on which was cut in gray stone these words: 'Kintolochus Rex.' The skeleton was found entire, $25\frac{1}{2}$ feet long, 10 feet across the shoulders, and 5 feet from the breast-bone to the back. We have no doubt that 'there were giants in those days,' and the past was perhaps more prolific in producing them than the present."

Failure of Grain Crops.

"The field is wasted, the land mourneth; for the corn is wasted: the new wine is dried up, the oil languisheth. Be ye ashamed, O ye husbandmen; howl, O ye vinedressers, for the wheat and for the barley; because the harvest of the field is perished. The seed is rotten under their clods, the garners are laid desolate, the barns are

broken down; for the corn is withered." Joel 1:10, 11, 17.

There has been a great change in the productions of the earth, and the grains and fruits are fading away.

HERODOTUS (B. C. 446), p. 59, says:—

"But the soil is so particularly well adapted for corn, that it never produces less than 200 fold. In seasons which are remarkably favorable, it will sometimes rise to 300. The ears of their wheat as well as their barley, are four digits in size."

LAYARD, in his "Researches," p. 283, refers to the above as follows:—

"The blades of wheat and barley he declares grew full four fingers in breadth."

In JEWS' "Letters to Voltaire," pp. 260, 262, we find the following:—

"In many distributions of land, made, not only under the kings of Rome, but 400 years after its foundation, about 300 B. C., every citizen or planter got but two acres of ground."

These planters' families, they say, "averaged six persons."

COLUMELA informs us that "four acres of land made up the whole estate of the famous dictator, Quintius Cincinnatus. His family, including slaves, is supposed to have been twelve persons."

GIBBON (Vol. 1, p. 444,) says:—

"Diocletian, near the days of Constantine, re-

tired from the throne to a farm of between nine and ten English acres."

Now, 160 acres is counted a small farm for a family of six persons!

In the N. Y. *Tribune's* report of the "Farmers' Club" we find the following:—

"Mr. Disturnell alluded to the failing of the wheat crop in Ohio; as the facts published by the agricultural societies of that State show that the wheat crop of Ohio, during a period of eight years, has been as follows:—

Years.	Average per Acre.	Years.	Average per Acre.
1851,	15 bushels.	1859,	7 bushels.
1853,	12 "	1861,	10 "
1855,	13 "	1863,	11 "
1857,	14 "	1865,	9 "

This fearful result is becoming apparent in Western and Southern States.

The N. Y. *Tribune*, of February 10, 1869, quotes from a California paper as follows:—

"It will hardly be claimed for California, that, though she has exceptional lands which yield more per acre than any lands in the great West, her soil is more lasting than those of Ohio, Illinois, and Michigan. Yet in those three States the average wheat crop has run down to less than twelve bushels per acre, and it cannot be long till wheat culture there must be abandoned as unprofitable. Our own experience is not much more encouraging. . . . In our oldest wheat-raising districts there has been a marked decline in productions since 1866."

The *Detroit Post* gives the agricultural report

from Washington, June 17, 1870. From it we extract the following:—

"Twenty years have wrought changes in the list of wheat-growing States that are suggestive and even startling. . . . Facts showing the decrease of yield in every State would be equally striking and more sadly suggestive. . . . Many gloomy reports, and forebodings of failure, have come from the 'Golden State.'"

Failure of Fruit Trees.

"The vine is dried up, and the fig tree *lan-*
guisheth; the pomegranate tree, the palm tree
also, and the *apple tree*, even all the trees of the
field, are *withered*; because joy is *withered away*
from the sons of men." Joel 1:12.

J. F. WOLFINGER, of Milton, Pa., in the N. Y. *Tribune*, says:—

"That our apple trees bear less and also poorer fruit than they did thirty and forty years ago, is generally true, and as generally regretted. And the *real causes* of this apple-tree failure are, as yet, *involved in mystery*, and open to dispute.

I am inclined to think that want of manure, and want of proper ground culture, and the changes of our climate from moisture to a hot, scorching dryness, and the prevalence of insects, are the real causes of our apple trees failing to produce plentiful crops of fine fruit as they did in generations gone by."

G. W. SOUTHWICK, of Indiana, in the N. Y. *Tribune*, Nov. 17, 1868, says:—

"This is the oldest settled part of the State,

and formerly we used to have abundance of all kinds of fruit, apples included; but for the last few years, apples have almost uniformly failed."

The celebrated SOLON ROBINSON said:—

"All through the Eastern States, many have taken great pains, have fertilized and cultivated, and even planted new orchards; but so far from finding a remedy, the trees have died. Everywhere our apple trees are decaying, and they seem doomed."

C. H. MURPHY, of Clay City, Ill., in the *Tribune* of Dec. 24, 1867, said:—

"Where I was raised in Southern Ohio, I have known my father to frequently gather, about 18 or 20 years ago, as high as 40 bushels of apples from a single tree, and these of the most excellent varieties. In the same region now, it would take nearly 40 trees to produce one bushel! Apples had begun to decline there previous to 1850. It began in our own orchard on a bellflower that had always given fine fruit. The apples began to speck with a bitter rot, and fall off prematurely. Other trees were soon similarly affected, and finally the whole orchard. My father grew alarmed and hauled muck from the bottom of the canal and placed around his trees, with straw and leaves. He manured, mulched, and pruned. It did no good. The trees sickened and died."

The *Tribune* speaks of "new and unheard-of diseases in the pear trees," and asks, "What has become of nice apples?"

Destructive Insects.

"That which the *palmerworm* hath left hath the locust eaten; and that which the locust hath left hath the *cankerworm* eaten; and that which the cankerworm hath left hath the *caterpillar* eaten." Joel 1:4.

"I have smitten you with blasting and mildew; when your gardens and your vineyards and your fig trees and your olive trees increased, the *palmerworm* devoured them: yet have ye not returned unto me, saith the Lord." Amos 4:9.

The *Eighth Census Report* has the following:—

"In some instances, *whole armies** of destructive insects have rendered the labors of the husbandman unprofitable or fruitless. The wheat midge, the chinch bug, and the *army worm*, besides those that have for years preyed on the products of the orchard and garden, occasion the loss of millions of dollars annually."

The N. Y. *Tribune*, Aug. 18, 1868, said:—

"Of these great scourges, the grasshopper, the Colorado potato bug, the chintz bug, the strawberry grub, and the curculio, no preventives that can be generally applied are as yet known. We may say positively that destructive insects are increasing every year, and that they destroy as great an amount of food as is saved."

* In Joel 2:25, the Lord, by the prophet, names the "cankerworm, and the caterpillar, and the palmerworm," and calls them, "my great army which I sent among you."—COMPILER.

THE SECOND ADVENT.

"The doctrine of Christ's personal second advent near at hand, has been regarded by many as 'Millerism,' 'new things,' &c., but the following testimonies will show that it is not only a *Bible doctrine*, but that it has been the faith of many of the best and most learned men."

"This SAME JESUS which is taken up from you into heaven, SHALL SO COME in like manner as ye have seen him go into heaven." Acts 1:11.

"They shall see the Son of man coming in the clouds of heaven with power and great glory." Matt. 24:30.

"Unto them that look for him shall he appear the SECOND TIME without sin unto salvation." Heb. 9:28.

MARTIN LUTHER, in A. D. 1545, said of passing events:—

"I do most earnestly hope that these are the blessed signs of the *immediate end of all things*." —*Mitchelet's Life of Luther*, p. 255.

Near the time of his death, he said:—

"I persuade myself verily that the day of Judgment will not be absent full three hundred years more. God will not, cannot, suffer this wicked world much longer."

JOHN CALVIN, A. D. 1535, said:—

"The Scripture uniformly commands us to look forward with eager expectation to the coming of Christ, and defers the crown of glory that awaits till that period." —*Institutes*, b. 3, chap. 25.

The *Waldenses* said:—

"We ought always to watch and pray; for we see that *the world is near its end*. Daily we see the signs coming to their accomplishment, in the increase of evil," &c.—*Hore Apoc.*, Vol. 2, p, 315.

MATTHEW HENRY, who was declared by Adam Clarke to be "always orthodox," says:—

"How much more should they wait with expectation and earnestness for his second coming, which will be the day of their complete redemption."

"They(the wicked,) will still attack us till the end of time; till our Lord is come; they will not believe that he will come; nay, they will laugh at the very notion of his second coming, and do all they can to put all out of countenance who seriously believe and wait for it." —Com. on 2 Pet. 3.

On Luke 18:8, Dr. Henry remarks:—

"In particular it intimates that he will delay his coming so long that wicked people will begin to defy it, and to say, 'Where is the promise of his coming?' They will challenge him to come; and his delay will harden them in their wickedness. Even his own people will begin to despair of it, and conclude he will never come, because he has passed their reckoning."

ROBERT HALL, a Baptist preacher and author, of great talent, says:—

"Everything in the condition of mankind announces the approach of some great crisis." —*Hall's Works*, Vol. 4, p. 404.

THOMAS SCOTT, who died A. D. 1821, says:—

"No doubt the end of the 2300 days or years is not very distant."—*Com. on Dan. 8:14.*

WILLIAM COWPER, about A. D. 1789, said:—

"The world appears
To toll the death-bell of its own decease ;
And by the voice of all its elements,
To preach the general doom. When were winds
Let slip with such a warrant to destroy ?
When did the waves so haughtily o'erleap
Their ancient barrier, deluging the dry ?
Fires from beneath, and meteors from above,
Portentous, unexampled, unexplained,
Have kindled beacons in the skies. The old
And crazy earth has had her shaking fits
More frequent, and foregone her usual rest ;
And nature seems with dim and sickly eye
To wait the close of all."—*Couper's Task*, b. 2.

THOMAS COKE was associated with Wesley, and was very active, accomplishing nine missionary voyages to America. Of Christ's coming he says:—

"Near, even at the doors, is the day of Judgment. The period of time which yet remains we know is short; how short, who can tell? We ought to be in constant and hourly expectation of it. At the coming of Christ to avenge and deliver his faithful people, the faith of his coming will, in a great measure, be lost. Chronological calculation, and the general appearance of the world, all conspire to tell us that the events of the latter days are even come upon us, and that the time of God's controversy with the earth is near at hand. It is already on the wing."—See Coke's *Commentary*.

LORENZO DOW says:—

"The ten toes of Nebuchadnezzar's image only

remain; these times are eventful, and the signs are portentous; let all the Israel of God be in a state of readiness for the coming of the Lord."—*Dow's Journal*, p. 355.

WM. MILLER says:—

"I beseech you, O sinner, do not hear to those who will deceive you. Look for yourselves; read, study, and consider for yourselves. You may depend upon it, every important movement of the nations, of the church, of the sects, and societies of the world, denote the end of all things at hand."—*Memoirs*, pp. 404-5.

PERPETUITY OF THE MORAL LAW.

"All thy commandments are righteousness." Ps. 119:172.

"Every one of thy righteous judgments endureth forever." Verse 160.

"My righteousness shall not be abolished." Isa. 51:6.

"It is easier for heaven and earth to pass, than one tittle of the law to fail." Luke 16:17.

"The doers of the law shall be justified." Rom. 2:13.

"By the law is the knowledge of sin." "We establish the law." Rom. 3:20, 31.

"All his commandments are sure. They stand fast forever and ever, and are done in truth and uprightness." Ps. 111:7, 8.

"Thou camest down also upon Mount Sinai
Facts.

and spakest with them from heaven, and gavest them right judgments, and *true laws, good statutes and commandments.*" Neh. 9:13.

IRENÆUS says:—

"For God at the first, indeed warning them [the Jews] by means of *natural precepts*, which from the beginning he had implanted in mankind, that is, by means of the DECALOGUE (which if any one does not observe, he has no salvation,) did then demand nothing more of them."—*Against Heresies*, Book 4, chap. 15, sect. 1.

"Preparing man for this life, the Lord himself did speak in his own person to all alike the words of the decalogue; and therefore, in like manner, do they remain permanently with us, receiving, by means of his advent in the flesh, extension and increase, but not abrogation."—*Id.* chap. 16, sect. 4.

NOVATIAN, about A. D. 250, said:—

"Those ten commandments on the tables teach nothing new, but remind them of what had been obliterated."—*Novatian on Meats, &c.*, chap. 3.

In a letter against the Antinomians, published by Samuel Rutherford in London, 1648, Dr. MARTIN LUTHER says:—

"I wonder exceedingly how it came to be imputed to me that I should reject the law of ten commandments. . . . Can it be imaginable that there should be any sin where there is no law? Whosoever abrogates the law, must of necessity abrogate sin also."—*Spiritual Antichrist*, pp. 71, 72.

In A. D. 1541, Luther wrote as follows:—

"He who pulls down the law, pulls down at the same time the whole frame-work of human polity and society. If the law be thrust out of the church, there will no longer be anything recognized as a sin in the world, since the gospel defines and punishes sin only by recurring to the law." "I never rejected the law."—*Life of Luther*, p. 217.

CALVIN says:—

"The law has sustained no diminution of its authority, but ought always to receive from us the same veneration and obedience."—*Institutes*, b. 2, chap. 7, § 15.

Dr. ADAM CLARKE, speaking of the law as a "rule of life," says:—

"And let it be observed that the law did not answer this end merely among the Jews, in the days of the apostles; it is just as necessary to the Gentiles, to the present hour. Nor do we find that true repentance takes place where the moral law is not preached and enforced. Those who preach only the gospel to sinners, at best only heal the hurt of the daughter of my people slightly."—*Com. on Rom.* 7:13.

THOMAS SCOTT says:—

"This law, which is so extensive that we cannot measure it, so spiritual that we cannot evade it, and so reasonable that we cannot find fault with it, will be the rule of the future judgment of God, as it is of the present conduct of man."

DR. ALBERT BARNES, in his note on Matt. 5:19, says:—

"We learn hence, 1. That all the law of God is binding on Christians. 2. That all the com-

mands of God should be preached in their proper place, by Christian ministers. 3. That they who pretend that there are any laws of God so small that they need not obey them, are unworthy of his kingdom. And, 4. That true piety has respect to all the commands of God, and keeps them."

PRESIDENT HUMPHREY of Amherst College, speaking of the law of ten commandments, says:—

"The law has no limitations, and therefore can never expire. It has *never been repealed*, and as the sacred canon is full and complete, we are certain it never will be. It is, therefore, binding on every one of us at this moment; and will be upon all future generations. No human authority may expunge a single word from the statutes of Jehovah."—*Essay on the Sabbath*, p. 24.

JOHN WESLEY, in his Notes on Matt. 5:17, says:—

"It was not the design of Christ to revoke any part of the law. It cannot be broken. Every part of it remains in force upon all men in all ages. Neither time, place, nor circumstances make it liable to change."

The *Methodist Discipline* says:—

"No Christian, whatsoever, is free from the obedience of the commandments which are called moral."—*Article VI.*

DR. CHALMERS says:—

"For the permanency of the Sabbath, however, we might argue its place in the *decalogue*, where it stands enshrined among the moralities of a rectitude that is *immutable and everlasting*."—*Sermons*, Vol. 1, p. 51.

DR. CUMMINGS, of England, says:—

"The *law of ten commandments* is in its nature unchangeable and permanent. It was ordained by the supreme Law-giver, as the *infallible rule of life*, to all men, in every age of the world, in all places, under all circumstances, in every nation and generation of men on the earth. Not one jot or tittle of it was ever abolished, nor diminished, nor altered in the least degree, by the change of dispensation from Jewish to Christian."—*Signs of the Times*, pp. 23, 39.

ALEXANDER CAMPBELL says:—

"It is a poor apology for this expurgation of the decalogue that it is not so done in the Douay Bible. What myriads, then, through this fraud, must have lived and died in the belief that the second commandment was no part of God's law. It is clearly proved that the pastors of the church have struck out one of *God's ten words!* which, not only in the Old Testament, but in *all revelation*, are the most emphatically regarded as the synopsis of all religion and morality."—*Debate with Purcell*, p. 214.

MR. SPURGEON, of England, says:—

"The law of God is a divine law, holy, heavenly, perfect. . . . There is not a command too many; there is not one too few; but it is so incomparable that its perfection is a proof of its divinity. . . . No human law-giver could have given forth such a law as that which we find in the decalogue."—*Sermons*, p. 280.

ELD. E. H. THOMAS, in the *Church Advocate*, Vol. 26, No. 2, says:—

"The spirit of the decalogue is like its author,

unchanged and *unchangeable*, and consequently binding upon *all men*, and in *all ages*."

TAPPAN, speaking of the "great moral laws announced at Sinai," says:—

"Every one of these utters a *universal* and necessary moral truth. Duty as here presented is not arbitrary, but rational."—*Logic*, p. 241.

THE TRUE BIBLE SABBATH.

"And God blessed the seventh day and sanctified it." Gen. 2:3.

"The Lord hath given you the Sabbath." Ex. 16:29.

"The seventh day is the Sabbath of the Lord thy God." Ex. 20:10.

"The Sabbath was made for man." Mark 2:27.

"And rested the Sabbath day according to the commandment." Luke 23:56.

The Seventh Day Observed by Christians Several Hundred Years after Christ.

COLEMAN says:—

"Down even to the fifth century the observance of the Jewish Sabbath was continued in the Christian church, but with a rigor and solemnity gradually diminishing until it was wholly discontinued."—*Ancient Chris. Exem.*, chap. 26., sect. 2.

EDWARD BREREWOD, professor in Gresham College, London, says:—

"It is commonly believed that the Jewish Sabbath was changed into the Lord's day by Chris-

tian emperors, and they know little who do not know that the *ancient Sabbath* did remain and was observed by the eastern churches *three hundred years* after our Saviour's passion."—*Treatise on the Sabbath*, p. 77.

The American Presbyterian Board of Publication, in tract No. 118, states that

"The observance of the seventh-day Sabbath did not cease till it was abolished after the empire became Christian."

SOCRATES, A. D. 440, says:—

"There are various customs concerning assembling; for though all the churches throughout the whole world celebrate the sacred mysteries on the Sabbath day, yet the Alexandrians and the Romans, from an ancient tradition, refuse to do this."—*Eccl. Hist.*, p. 289.

M. DE LA ROQUE, a French Protestant, says:—

"It evidently appears that, before any change was introduced, the church religiously observed the Sabbath for many ages; we of consequence are obliged to keep it."

No Authority for the Change.

The *National Cyclopaedia* has the following:—

"It has been held by many eminent divines that there is not sufficient evidence in the New Testament for such an institution; that the change of day from the seventh to the first day of the week is an insuperable difficulty."—*Nat. Cyc., Art. Sabbath*.

DR. COX, in his *Literature, &c.*, says:—

"All who claim any knowledge of the works of the fathers say that these ancient writers usually, if not invariably, speak of the Lord's day [Sunday] as an independent institution, of which neither the fourth commandment, nor a primeval Sabbath, is once referred to as the foundation." —*Cox's Lit.*, p. 12. See also Heylin, part 2, chap. 2; Taylor's Life of Jesus, part 2, sec. 12, dis. 10, sec. 24; Baxter's Practical Works, 13, 386; Cook, 2, 291–303; Holden, p. 334; Barnesman, 130; Neale, 90, 237; Domville, 1, 291–9; Bunsen, Hippolytus, 3, 76.

ALEXANDER CAMPBELL, of the change of the Sabbath, says:—

"But some say it was changed from the seventh to the first day. Where? when? and by whom? No man can tell. No; it never was changed, nor could it be, unless creation was to be gone through again; for the reason assigned must be changed before the observance or respect to the reason can be changed! It is old wives' fables to talk of the change of the Sabbath from the seventh to the first day. If it be changed, it was that august personage changed it who changes times and laws *ex officio*. I think his name is *Dr. Antichrist*." —*Christian Bap.*, Vol. 1, p. 44.

The reformers, LUTHER, MELANCTHON, and others, speaking of the unwarranted assumptions of the Catholic church, say:—

"They allege the Sabbath changed into Sunday, the Lord's day, contrary to the decalogue, as it appears; neither is there any example more boasted of than the changing of the Sabbath day. Great, say they, is the power and authority of the

church, since it dispensed with one of the ten commandments." —*Augsburg Confession*, Art. 28.

DR. COX refers to the reformers thus:—

"They failed to see in the New Testament any of those indications which the puritans were the first to discover, of a transference of the Sabbath to the first day of the week, by Jesus or the apostles." —*Literature*, Vol. 1, p. 127.

DR. COX says:—

"The early fathers give no support, direct or indirect, to the notion that the Sabbath had been transferred at all; but it is not surprising that those who wrote after the enactment by Constantine that Sunday should be kept as a Sabbath, were more apt to discover reasons for such observance of it." —*Lit. Vol. 1*, p. 257. [Note.]

DR. NEANDER says:—

"Opposition to Judaism introduced the particular festival of Sunday, very early, indeed, into the place of the Sabbath. . . . The festival Sunday, like all other festivals, was always only a human ordinance; and it was far from the intention of the apostles to establish a divine command in this respect—far from them, and from the early apostolic church, to transfer the laws of the Sabbath to Sunday. Perhaps at the end of the second century, a false application of this kind had begun to take place; for men appear by that time to have considered laboring on Sunday as a sin." —*Church Hist.* p. 168.

When Was the Sabbath Changed?

SIR WM. DOMVILLE says:—

"Centuries of the Christian era passed away before the Sunday was observed by the Christian church as a Sabbath. History does not furnish us with a single proof or indication that it was at any time so observed previous to the Sabbatical edict of Constantine in A. D. 321."—*Examination of the Six Texts*, p. 291.

A high authority speaks of it as follows:—

"It was Constantine the Great who first made a law for the proper observance of Sunday; and who, according to Eusebius, appointed it should be regularly celebrated throughout the Roman Empire."—*Encyc. Brit. Art. Sunday*.

The *Encyc. Americana*, Art. Sabbath, says:—

"Constantine the Great made a law for the whole empire (A. D. 321), that Sunday should be kept as a day of rest in all cities and towns; but he allowed the country people to follow their work."

Of Constantine's decree, Milman, the learned editor of Gibbon, says:—

"The rescript, commanding the celebration of the Christian Sabbath, bears no allusion to its peculiar sanctity as a Christian institution. It is the day of the sun which is to be observed by the general veneration."—*Hist. of Christianity*, book 3, chap. 1.

PRYNNE says:—

"The seventh-day Sabbath was . . . solemnized by Christ, the apostles, and primitive Chris-

tians, till the Laodicean council did, in a manner, quite abolish the observation of it. . . . The council of Laodicea [A. D. 364] . . . first settled the observation of the Lord's day."—*Dissertation of the Lord's Day*, 1633, p. 163.

JOHN LEY, an old English writer, 1640, says:—

"From the apostles' time until the council of Laodicea, which was about the year 364, the holy observance of the Jew's Sabbath continued, as may be proved out of many authors; yea, notwithstanding the decree of that council against it."—*Sunday a Sabbath*, p. 163.

The Sabbath a Sign or Memorial of the True God.

"Verily my Sabbaths ye shall keep; for it is a sign between me and you . . . that ye may know that I am the Lord that doth sanctify you." Ex. 31:13.

"I gave them my Sabbaths to be a sign between me and them, that they might know that I am the Lord that sanctify them." "And hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God." Eze. 20:12, 20.

The "Apostolical Constitutions" have the following:—

"O Lord Almighty, thou hast created the world by Christ, and hast appointed the Sabbath in memory thereof."—Book 7, sect. 2, par. 36.

DR. ADAM CLARKE says:—

"The religious observance of the Sabbath was the first statute or command of God to men.

This institution was a sign between God and them to keep them in remembrance of the creation of the world."—Comments on Eze. 20:12.

PROF. M'OWEN (Methodist), in his work on the Sabbath, pp. 12, 14, says:—

"The Sabbath was instituted to commemorate the creation of the world. To furnish the world with a standing demonstration of the falsehood and absurdity of idolatry, he instituted the Sabbath. By blessing the Sabbath and hallowing it; by resting therein, and by challenging it for himself, God stamped it with his own image and superscription, and hence its desecration was reckoned among the Jews as a sin of treason against his infinite majesty."

JUSTIN EDWARDS, speaking of the creation of the world in connection with the Sabbath, says:—

"As a memorial of that fact, he set apart the Sabbath, kept it, sanctified and blessed it, for the benefit of all. . . . Thus the keeping of the Sabbath makes God known, and gives efficacy to his moral government. . . . It commemorates the work of God as Creator."—*Sabbath Manual*.

ALEXANDER CAMPBELL thus speaks of the Sabbath as a commemorative institution:—

"Heaven left not this fact, the creation, the basis of a thousand volumes, to be gathered from abstract reasonings, vitiated traditions, ingenious analogies, or plausible conjectures, but from a monumental institution which was as universal as the annals of time, as the birth of nations, and as the languages spoken by mortals. An institution, too, which, notwithstanding its demand, not only of the seventh part of all time, but of the seventh

day in uninterrupted succession, was celebrated from the creation to the deluge, during the deluge, and after the deluge till the giving of the law."

—*Popular Lectures*, pp. 283, 284.

BAPTISM—IMMERSION.

"We are BURIED with him by baptism into death . . . we have been PLANTED together in the likeness of his death." Rom. 6:4, 5.

"Were all baptized of him in the river Jordan," &c. Mark 1:5.

"Baptizing in Ænon near to Salim, because there was much water there." John 3:23.

"And they went down both into the water, both Philip and the eunuch; and he baptized him." Acts 8:38.

JUSTIN MARTYR, about A. D. 140, says:—

"Then we bring them to some place where there is water, and they are baptized by the same way of baptism by which we were baptized; for they are washed in the water in the name of God the Father, Lord of all things, and of our Saviour Jesus Christ, and of the Holy Spirit."—*Apology* 2, sect. 79.

TERTULLIAN, A. D. 204, says:—

"The person is let down in the water, and with a few words said, is dipped."

Again he says:—

"There is no difference whether one is washed in the sea or in a pool; in a river or in a fountain; in a lake or in a channel; nor is there any differ-

ence between them whom John dipped in Jordan, and those whom Peter dipped in the Tiber." He also uses the words, "*In aqua mergimur*"—we are *immersed* in the water."—*De Baptismo*, cap. 2, 4, 7.

GREGORY NAZIANZEN, A. D. 360, says:—

"We are buried with Christ by baptism that we may also rise again with him; we descend with him that we may also be lifted up with him; we ascend with him that we may also be glorified with him."—*Orat.* 40.

AMBROSE, A. D. 374, says:—

"Thou saidst, I do believe, and *wast immersed*, that is, thou *wast buried* (*mersisti hoc est, sepultus es*)."—*De Sacram.* L. 2, cap. 7.

CYRIL, of Jerusalem, A. D. 374, says:—

"As he who is *plunged* in the water, and *baptized*, is encompassed by the water on every side; so they that are *baptized* by the Spirit, are also *wholly covered*."—*Catechis.* 17, sec. 14.

CHRYSOSTOM, A. D. 398, says:—

"To be *baptized* and *plunged*, and then to emerge or rise again, is a symbol of our descent into the grave, and our ascent out of it; and therefore Paul calls baptism *a burial*."—*Homil.* 40, in 1 Cor.

MR. WHITBY, author of a Commentary on the New Testament, and more than forty other learned works, says:—

"It being so expressly declared here [Rom. 6: 4; Col. 2: 12,] that we are buried with Christ in baptism, by being buried under water; and the

argument to oblige us to a conformity to his death, by dying to sin, being taken hence; and this *immersion* being religiously observed by all Christians for *thirteen centuries*, and approved by our church, and the change of it into sprinkling, even without any allowance from the author of this institution, or any license from any council of the church, being that which the Romanist still urges to justify his refusal of the cup to the laity; it were to be wished that this custom might be again of general use."

BISHOP BOSSUET says:—

"We are able to make it appear, by the acts of councils, and by the ancient rituals, that for *thirteen hundred years*, baptism was thus (by *immersion*) administered throughout the whole church, as far as possible."—*Stennett's Answer to Russen*, p. 176.

STACKHOUSE says:—

"Several authors have shown, and proved, that this *immersion continued*, as much as possible, to be used for *thirteen hundred years* after Christ."—*Hist. of the Bible*, P. 8, p. 1234.

LIGHTFOOT and ADAM CLARKE say:—

"That the baptism of John was by *plunging* the body (after the same manner as the washing unclean persons—was) seems to appear from those things which are related of him; namely, that he baptized in Jordan, that he baptized in *Aenon*, because there was much water there," &c.—*A. Clarke's Commentary*.

CALVIN says:—

"From these words [John 3: 23,] it may be inferred that baptism was administered, by John and

Christ, by *plunging the whole body under water.*"—*Paed. Exam.* Vol. 1, p. 194.

DODDRIDGE says:—

"Buried with him in baptism. It seems the part of candor to confess that here is an allusion to the manner of baptizing *by immersion.*"—*Fam. Expos.* Note on the place.

GEO. WHITFIELD says:—

"It is certain that in the words of our text [Rom. 6:3, 4] there is an allusion to the manner of baptism, which *was by immersion*, which is what our own church allows," &c.—*Eighteen Sermons*, p. 297.

JOHN WESLEY says:—

"Buried with him—alluding to the ancient manner of *baptizing by immersion.*"—*Note on Rom. 6, 4.*

Infant Baptism.

There is no intimation in the Scriptures that infants are proper subjects of baptism.

MARTIN LUTHER says:—

"It cannot be proved by the sacred Scripture that infant baptism was instituted by Christ, or begun by the first Christians after the apostles."—*Paed. Exam.* Vol. 2, p. p.

CALVIN says:—

"Because Christ requires teaching before baptizing, and will have *believers only* admitted to baptism, baptism does not seem to be rightly administered, except faith precede."—*Paed. Exam.* Vol. 2, p. 272.

IS THE SOUL IMMORTAL?

"The King of kings, and Lord of lords; who only hath immortality." 1 Tim. 4:16.

"To them who by patient continuance in well-doing, seek for glory, honor and immortality." Rom. 2:7.

"Man became a living soul." Gen. 2:7.

The word "soul" occurs in the original Scriptures *eight hundred and seventy-three times*; but it is *never once* called immortal. The word "immortal" is found only once in all the Bible (1 Tim. 1:17), and there it is applied, not to man, but to God.

BISHOP TILLOTSON, A. D. 1774, said:—

"The immortality of the soul is rather supposed, or taken for granted, than expressly revealed in the Bible."—*Sermons*, Vol. 2.

OLSHAUSEN, the Commentator, says:—

"The doctrine of the immortality of the soul, and the name, are alike unknown to the entire Bible."—*Com. on 1 Cor. 15:13.*

Dr. BAGNALL, in the *Methodist Quarterly Review* for April, 1852, while advocating the opposite view, makes this frank admission:—

"In the Bible, we think, there is *no passage* which can be strictly said to declare that all human souls are immortal."

The celebrated RICHARD WATSON says:—

"That the soul is naturally immortal, . . . ,

is contradicted by the Scripture, which makes our immortality a gift dependent on the will of the giver.”—*Theol. Inst.* Vol. 2, Part 2, chap. 18.

H. H. DOBNEY, Baptist minister of England, says:—

“If in these days of multiplied infallibilities, it may be allowed us to prefer an apostolic and inspired exposition of the original record, we shall respectfully take leave to affirm that there is *no expression* on the opening page of a progressive revelation, which teaches the unutterably grand prerogative of an *uncontingent immortality* for all mankind.”—*Future Punishment*, p. 120.

MARTIN LUTHER says:—

“But I permit the pope to make articles of faith for himself and his faithful, such as, the pope is emperor of the world, and the king of heaven, and God upon earth; *the soul is immortal*, with all those monstrous opinions to be found in the Roman dunghill of decretals.”—*Defense*, Prop. 27.

CARDINAL DU PERRON says:—

“Luther held that the *soul died with the body*, and that God would hereafter raise both the one and the other.”—*Historical View*, p. 344.

A Lutheran minister denied this statement, and in endeavoring to refute it made the following admission:—

“The origin of this calumny is a letter he [Luther] wrote to Amsdorf in the year 1522; in which he appears much inclined to believe that the *souls of the just sleep* to the day of Judgment, *without knowing where they are*. He does not pretend to say that they are dead in this interval,

but only lie in a *profound rest and sleep*, in which opinion he followed many fathers of the ancient church.”—*Ibid.* p. 347.

DR. PRIESTLY says:—

“If we search the Scriptures for passages expressive of the state of man at death, we find such declarations as expressly exclude any trace of *sense, thought, or enjoyment*.” See Ps. 6:5; Job 14:7, *Reg. Ency.* p. 784.

TIMOTHY DWIGHT, D. D., LL. D., says:—

“Among Christians I know of but one [S. Drew] who has regarded the immortality of the soul as susceptible of demonstration. Should we believe with this ingenious writer that the soul, metaphysically considered, is so formed as naturally to be immortal, we must still acknowledge, because it cannot be denied, that its existence *may terminate at death*, or any other supposable period. Whatever has been created, can certainly be annihilated by the power which created it.”—*Sermons*, Vol. 1., p. 163.

MOSHEIM speaks of the “General Baptists,” who flourished in England in the sixteenth century, and enumerates their articles of faith, one of which he mentions as follows:—

“VI. They believed that the soul, between death and the resurrection at the last day, has *neither pleasure nor pain*, but is in a state of *insensibility*.”—*Eccl. Hist.*, Vol. 3, Book 4, p. 218.

Origin of the Immortal-Soul Doctrine.

“The serpent said unto the woman, *Ye shall not surely die, your eyes shall be opened, and ye shall be as gods.*” Gen. 3:4, 5.

The next who taught it were the Egyptians.

HERODOTUS, a Greek, born B. C. 484, regarded as the first and one of the most reliable of profane historians, says:—

“The Egyptians were also the first who asserted the doctrine that the soul of man is immortal.”—*Herod. Euter. 2. Par. 123.*

BUNSEN, in his work on Egypt, says:—

“The Egyptians were the first who taught the doctrine of the immortality of the soul, a fact mentioned by all Greek writers from Herodotus to Aristotle, and one brilliantly confirmed by the monuments.”—*Egypt in Universal Hist.*, Vol. 4, p. 639.

BALFOUR testifies:—

“Mr. Stanley says the Egyptians were the first who asserted that the soul of man was immortal, and cites in proof *Eusebius, Diodorus, Siculus, and Halicarnassus.*”—*Inter. State*, p. 73.

BISHOP WARBURTON says:—

“The Egyptians, as we are assured by the concurrent testimony of antiquity, were among the first who taught that the soul survived the body and was immortal.”—*Divine Lega. of Moses Dem.*, Vol. 2, p. 239.

The Religion of Pagan Rome Was Engrafted upon Papal Rome.

BASSVILLE says:—

“The religion of the Romans appears to have been that of Greece—a mixture of Syrian and Egyptian fables. The principal gods of both people were the same.”—*Elements of Mythol.*, p. 244.

DR. GOOD says:—

“The philosophers of Rome present us with nothing new; for they merely follow the dogmas of those of Greece.”—*Book of Nature*, p. 380.

MR. DOWLING says:—

“In tracing the origin of the corrupt doctrines and practices of the Romish church, we have had frequent occasion, in the preceding chapters, to allude to the fact that most of its anti-scriptural rites and ceremonies were adopted from the pagan worship of Greece, Rome, and other heathen nations.”—*Hist. of Romanism*, Book 2, chap. 2.

The Greeks and Romans Learn the Doctrine from the Egyptians.

MR. ALGER writes:—

“It seems plain that the Greeks derived many of their notions concerning the fate and state of the dead, from Egypt.”—*Doc. of Fut. Life*, p. 101.

In the “Elements of Mythology,” p. 36, we find the following:—

“The ancient Egyptians are considered as the original inventors of the arts, science, and religion, of Greece.”

The celebrated Grecian philosophers, Pythagoras and Plato spent many years in Egypt, learning of the priests and teachers there.

WARBURTON, speaking of Pythagoras, says:—

“He and Plato, with others, traveled into Egypt, like their predecessors. . . . The ancients tell us of their long abode there; their hard condition of admittance into the sacred colleges; and their bringing away with them all the secret science of the priesthood.”—*Div. Lega.*, Vol. 2, pp. 108, 109.

DR. MIDDLETON, in his "Letter from Rome, showing an exact conformity between popery and paganism; or the religion of the present Romans, derived from that of their heathen ancestors," concludes as follows:—

"I have sufficiently made good what I undertook to prove; an *exact conformity*, or *uniformity* rather, of *worship*, between popery and paganism; for since, as I have shown above, we see the present people of Rome worshiping in the *same temples*, at the *same altars*, sometimes the *same images*, and always with the *same ceremonies*, as the old Romans, they must have more charity, as well as skill, in distinguishing than I pretend to have, who can absolve them from the *same superstition* and *idolatry*, of which we condemn their pagan ancestors."—*Letter*, p. 280.

DEATH OF CHRIST.

If Christ the divine Son of God died, both soul and body, how can any mortal man claim that he possesses a soul that cannot die? But if a divine being did not die, then we have only a human atonement.

DR. NEVIN says:—

"The word became flesh; not a single man only, as one among many, but *flesh*, or *humanity*, in its universal conception. . . . It is sufficient to say that the *divine Logos* actually assumed a human body and soul," &c.—*Mystical Presence*, p. 210.

LUTHER, MELANCTHON, and others, in their

"Augsburg Confession," make the following declaration:—

"Further, we teach that the Word, that is, the Son of God, assumed human nature, was born of the blessed Virgin Mary, so that the two natures, human and divine, inseparably united in one person, constitute one Christ, who is true God and man, was really born, did truly suffer, was crucified, died, and was buried, that he might be a sacrifice," &c.—*Schott's Aug. Con.* pp. 81, 82.

DR. CLARKE says:—

"A body was prepared for the eternal *Logos*, and in that body he came to do the will of God, that is, to suffer and die for the sins of the world."—*Com. on Heb. 10:7.*

The *Methodist Discipline*, Art. 2, says:—

"The Son, who is the Word of the Father, the very and eternal God, of one substance with the Father, took man's nature in the womb of the Blessed Virgin; so that two whole and perfect natures, that is to say the Godhead and manhood, were joined together in one person, never to be divided, whereof is one Christ, very God and very man, who truly suffered, was crucified, dead and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men."

The "Methodist Hymn Book," says:—

"The incarnate God hath died for me."—*Hymn 133.*

"Christ the mighty Maker died."—*Id. 146.*

"The rising God forsakes the tomb."—*Id. 148.*

"Down from the shining seats above
With joyful haste he fled;
Entered the grave in mortal flesh
And dwelt among the dead."—*Id. 131.*

Bible Testimony.

"Thou shalt make his soul an offering for sin."

"He hath poured out his soul unto death."

Isa. 53:10, 12.

"My soul is exceeding sorrowful, even unto death." Matt. 26:38.

"His soul was not left in hell, neither his flesh did see corruption." Acts 2:31.

"And killed the Prince of Life whom God hath raised from the dead." Acts 3:15.

"But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man." Heb. 2:9.

"Who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." Phil. 2:6-8.

Personality of God.

Jesus was "the express image of his person."

Heb. 1:3.

Man was made in the "image" and "likeness" of God. Gen. 1:27; 5:1-3; 9:6.

"That the Deity is in human form, was a part of every ancient faith until corrupted by the Greek philosophy."—*History of Denominations*, p. 440.

NEANDER says:—

"Many reckoned the body as belonging to the image of God, founded on the idea that the pecu-

iar human stamp and impress of the divine life must be also represented in a bodily organism."—*Hist. of Dogmas*, p. 180.

Of the personality of God, NEANDER says:—

"It was held by Melito, bishop of Sardis in the second century, who wrote a book entitled, Περὶ Εὐωνίας Θεοῦ, which treated not, as some suppose, of the incarnation, but of the corporeity of God.

. This view is maintained in the Clementine Homilies, and even by Tertullian; notwithstanding the depth and purity of his religious feelings, he says: 'Who shall deny that God is a body, although God is a spirit.' He maintains that there is nothing uncorporeal except what does not exist. Spirit is body of a peculiar quality. We remark similar representations in Lactantius, who combats those who deny that God possesses form and affections."—*Hist. Christ. Dogmas*, pp. 103, 104.

ORDINANCE OF HUMILITY.

"If I then, your Lord and Master, have washed your feet; ye also OUGHT to wash one another's feet. For I have given you an EXAMPLE, that ye should do AS I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them." John 13:14-17.

The word "ought" in this scripture is from the Greek ὀφείλω, and, according to Greenfield,

means, "to be bound to the performance of some duty, be obliged, be under obligation." The lexicons are agreed that it has the full strength of command, duty, or binding obligation. It is so translated in the common version. See Luke 17: 10; Rom. 15:27; 2 Thess. 1:3; and 2:13.

DR. WAYLAND says:—

"‘Ought,’ puts us under obligation to act."—*Moral Science*, p. 54.

"The word is of binding force, and imposes duty."—J. Winebrenner—*Practical Sermons*.

"To be held or bound in duty or moral obligation."—Webster.

MATTHEW HENRY says:—

"Some have understood this *literally*, and have thought these words amount to the institution of a standing ordinance in the church; that Christians should, in a solemn, religious manner, *wash one another's feet*, in token of their condescending love to one another. St. Ambrose took it so, and practiced it in the church of Milan."—*Com. on John 13:14*.

KITTO says:—

"Feet-washing became, as might be expected, a part of the observances practiced in the early church. The real signification, however, was soon forgotten, or overloaded by superstitious feelings, and mere outward practices. Traces of the practice abound in ecclesiastical history."—*Cyclopedia of Biblical Literature*.

The "History of all Religions" says that the Moravians "observed many of the original acts of the apostles, such as washing each other's feet,

after the manner of a sect which arose in the second century, called Apostolicals, because they observed the acts of the apostles."—Page 214.

The Waldenses, who are acknowledged to have come the nearest to the purity of the faith and practice of the doctrine of Christ, held feet-washing as an ordinance of the church.

"We confess that feet-washing is an ordinance of Christ, which he himself administered to his disciples, and recommended by example to the practice of believers."—*Waldensic Confession of Faith*, p. 12.

In the *Cyclopedia of Biblical, Theological, and Ecclesiastical Literature*, Vol. 3, p. 616, we find the following:—

"The act thus performed by Christ at the institution of the supper suggests to believers at every communion this lesson of humility. It is also an *example* of humility, patience, forbearance, and charity. In the post-apostolic times, the command, 'Ye also ought to wash one another's feet,' came to be observed, not only after the spirit, but also after the letter. In the Greek Church, feet-washing came to be even considered as a sacrament."

"The Church of England at first carried out the letter of the command."

"The *Anabaptists* continued the practice of feet-washing, which in consideration of the passages John 13:14; 1 Tim. 5:10, they considered as a sacrament instituted and recommended by Christ." [See the *Confessio* of the United Baptists or Mennonites of 1660].

MISCELLANEOUS.

How to Find the Truth.

1. "In fact, a willingness to know and to do the will of God, implies a willingness to resort to all necessary helps for advancement in the truth, and for security against error."—*Bampton Lectures*, p. 41.

2. "For it is indisputable that persons of piety, who are anxiously desirous of the knowledge of divine truth, are aided by the Spirit of God in searching out the meaning of Scripture."—*Earnest's Interpretation*, p. 25.

3. "If a man philosophise with a pious spirit, *praying* rather than *arguing*, he will find that there is nothing conducive to the happiness of man and the performance of any duty of human life which is not, in some of these writings, laid down, discussed, and determined, in a complete and satisfactory manner."—*Erasmus*, cited in *Knox's Chris. Phil.* p. 295.

Serious Thoughts for Ministers.

"The grand scope of the Christian ministry is to bring men home to Christ."—*Robert Hall*.

"I see that spirituality of mind is the main qualification for the work of the ministry."—*Urquhart*.

"Wherever you are, remember you are a minister."—*Gems for Christian Ministers*.

"The readiest way of finding access to a man's heart is to go into his house."—*Chalmers*.

"In preaching, study not to draw applauses, but groans, from the hearers."—*Jerome*.

"A minister who is a man-pleaser is a soul-destroyer."—*Gems for C. M.*

"Let every minister, while he is preaching, remember that God makes one of his hearers."—*World*.

"Let Jesus Christ be all in all—study Christ, preach Christ, live Christ."—*M. Henry*.

"Preach no sermon without lifting up your heart to

God, both before and after its delivery, that it may be blessed to the people."—*Gems for C. M.*

"One soul converted to God is better than thousands merely moralized and still sleeping in their sins."—*Bridges*.

"Melanthon says of Luther: 'I have found him in tears praying for the church.'"—*Funeral Sermon*, 1546.

Advice to Preachers.

1. Resolve to be *brief*, as this is an age of telegraphs and stenography.

2. Be *pointed*; never preach all around your text without hitting it.

3. State your propositions *plainly*, but do not stop long to particularize.

4. Avoid long *introductions*; but plunge into your sermon like a swimmer into cold water.

5. *Condense*; make sure that you have an idea, and then speak it right out, in the plainest, *shortest* possible terms.

6. Avoid all high-flown language; quote no Hebrew nor Greek; aim to be simply a *preacher*.

7. Make *no apologies*. They do not edify, and hence are a waste of time.

8. Desire no rapid growth. When the clock has struck twelve it does not strike thirteen next. The full moon grows no larger.

9. Be not over hasty to combat public opinion without pressing reason. He that spits against the wind, spits in his own face.

10. Never scare off a fly with a club when a feather will do as well; and remember you can take more flies with a gill of molasses than with a gallon of vinegar.

11. Never forget that a minister's work is to break hard hearts, and to mend broken ones.

12. Avoid extremes in gesture. Do not be too stiff on the one hand, nor like a limber jack on the other; and remember that gestures are to be seen, not heard.

13. Do not try to tell all you know in one sermon. The art of condensing costs study, but when once attained its value is priceless.

14. Never talk merely to hear yourself; if you do, you will weary the hearers.

15. *Avoid levity.* Jesus was never known to laugh, but often to weep.

16. *Be natural.* Do not try to ape the tone or gestures of some great man. Be great by being yourself. Guard against what is termed "heavenly tones," a tremulous voice, and "ministerial twang."

17. *Be in earnest.* Let your hearers see that you believe what you are preaching. How can any preacher go with God's awful message to dying men and women with feelings of indifference?

18. *Articulate plainly.* Let every word be heard from the number of the first hymn to the amen of the benediction.

19. Consider well the best manner as well as the matter in your preaching.

20. Realize that unless the attention of the hearers is fully arrested and vigorously maintained, the most excellent discourses will be without effect.

21. Unless there be *deep feeling*, the object of preaching will be defeated. After the understanding is informed and the judgment convinced, the heart and soul must be moved, or no lasting effect is produced.

22. A minister must *talk every word from his very heart*, and pour out the riches of his own knowledge upon the people round about him, by the help of the Spirit and power of God. Then every word and gesture will be free and natural, and full of life and spirit, and a deep and lasting impression will be made upon the minds and hearts of the hearers. [*Selected and arranged.*]

Good Rules for Every-Day Life.

DR. EDWARD PAYSON was one of the most devoted and godly men since the Reformation. He says that all difficult cases that came before his conscience he brought to the test of the following rules:—

Rule I. I will do nothing of which I doubt in any degree the lawfulness.

Rule II. To consider everything as unlawful which indisposes me for prayer, and interrupts communion with God.

Rule III. Never to go into any company, business, or situation, in which I cannot conscientiously ask and expect the divine presence.

INDEX.

	PAGE.
USE OF THE SCRIPTURES	5
First Written and First Printed	6
Principles of Interpretation	10
Protestant Bible Admitted Reliable	16
TRADITION AGAINST REFORM	18
Early Introduction of Error	21
The Fathers Unreliable	23
How Errors Are Perpetuated	25
LIKENESS OF CATHOLICISM TO PAGANISM	27
Admission of Catholics	33
INCREASE OF KNOWLEDGE	35
The Pilgrims Looked for Greater Light	40
THE PROPHECIES	45
The Ten Kingdoms	48
THE PROPHETIC PERIODS	50
The Year-Day Principle	51
The 1260 Years of the Papacy	53
Fall of the Papacy	55
Consuming Process	60
FALL OF BABYLON	62
What is Babylon?	63
What Good Men Expected	72
What Has Come?	73
Church of England Going Backward	75
Church Gambling	77
Pious Gambling Excepted	79
Popular Amusements	83
Preaching for Hire	87
Time of their Fall	89
UNITED STATES IN PROPHECY	94
Chronology of its Rise	97

(223)

	PAGE.
Unparalleled Growth	103
Great Wonders	113
Image of the Beast	114
PAPAL POWER BLASPHEMOUS	132
Persecuting Character	134
Presumes to Change God's Law	136
MILLENNIUM—FABLE	138
Testimony of Men	141
Figures and Facts	143
War Preparations	145
Snuffing the Battle	148
SIGNS OF THE TIMES	150
Increase of Earthquakes	153
Signs in the Heavens	154
Fearful Sights	167
Signs in the Elements	171
Ocean Disasters	174
Supernatural Fires	176
THE WORLD WAXED OLD	182
Failure of Grain Crops	184
Failure of Fruits	187
Destructive Insects	189
THE SECOND ADVENT	190
PERPETUITY OF THE LAW	193
THE BIBLE SABBATH	198
No Authority for the Change	199
When Was it Changed?	202
BAPTISM—IMMERSION	205
IS THE SOUL IMMORTAL?	209
Origin of the Doctrine	211
DEATH OF CHRIST	214
MISCELLANEOUS	220
How to Find the Truth	220
Advice to Preachers	221
Good Rules for Every Day	222

THE COMPLETE

TESTIMONY OF THE FATHERS

OF THE

First Three Centuries

CONCERNING

The Sabbath and First Day.

BY ELD. J. N. ANDREWS.

SECOND EDITION,

STEAM PRESS
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P R E F A C E .

THE testimony for first-day sacredness is very meager in the Scriptures, as even its own advocates must admit. But they have been wont to supply the deficiency by a plentiful array of testimonies from the early fathers of the church. Here, in time past, they have had the field all to themselves, and they have allowed their zeal for the change of the Sabbath to get the better of their honesty and their truthfulness. The first-day Sabbath was absolutely unknown before the time of Constantine. Nearly one hundred years elapsed after John was in vision on Patmos before the term "Lord's day" was applied to the first day. During this time, it was called "the day of the sun," "the first day of the week," and "the eighth day." The first writers who gave it the name of "Lord's day," state the remarkable fact that in their judgment the true Lord's day consists of every day of a Christian's life, a very convincing proof that they did not give this title to Sunday because John had so named it on Patmos. In fact, no one of those who give this title to Sunday ever assigned as a reason for so doing that it was thus called by John. Nor is there any intimation in one of the fathers that first-day observance was an act of obedience to the fourth commandment, nor one clear statement that ordinary labor on that day was sinful. In order to show these facts, I have undertaken to give every

testimony of every one of the fathers, prior to A. D. 325, who mentions either the Sabbath or the first day. Though some of these quotations are comparatively unimportant, others are of very great value. I have given them all, in order that the reader may actually possess their entire testimony. I have principally followed the translation of the "Ante-Nicene Christian Library," and have in every case made use of first-day translations. The work has been one of great labor to me, and I trust will be found of much profit to the candid reader.

J. N. ANDREWS.

Lancaster, Mass., Jan. 1, 1873.

PREFACE TO THE SECOND EDITION.

IN this edition every quotation has been carefully compared with the works of the fathers from which they were taken. A few minor errors have been detected, but none of importance. The work is commended to the attention of candid inquirers with the prayer that God will make it instrumental in opening the eyes of many to the truth concerning his holy day.

J. N. A.

Neuchâtel, Switzerland, April 7, 1876.

TESTIMONY OF THE FATHERS.

CHAPTER I.

INTRODUCTORY STATEMENT.

WITH respect to the Sabbath, the religious world may be divided into three classes:—

1. Those who retain the ancient seventh-day Sabbath.
2. Those who observe the first-day Sabbath.
3. Those who deny the existence of any Sabbath.*

It is inevitable that controversy should exist between these parties. Their first appeal is to the Bible, and this should decide the case; for it reveals man's whole duty. But there is an appeal by the second party, and sometimes by the third, to another authority, the early fathers of the church, for the decision of the question.

The controversy stands thus: The second and third parties agree with the first that God did anciently require the observance of the seventh day; but both deny the doctrine of the first, that he still requires men to hallow that day; the second asserting that he has changed the Sabbath

* Those who compose this class are unanimous in the view that the Sunday festival was established by the church; and they all agree in making it their day of worship, but not for the same reason; for, while one part of them devoutly accept the institution as the Lord's day on the authority of the church, the other part make it their day for worship simply because it is the most convenient day.

to the first day of the week; and the third declaring that he has totally abolished the institution itself.

The first class plant themselves upon the plain letter of the law of God, and adduce those scriptures which teach the perpetuity and immutability of the moral law, and which show that the new covenant does not abrogate that law, but puts it into the heart of every Christian.

The second class attempt to prove the change of the Sabbath by quoting those texts which mention the first day of the week, and also those which are said to refer to it. The first day is, on such authority, called by this party the Christian Sabbath, and the fourth commandment is used by them to enforce this new Sabbath.

The third class adduce those texts which assert the dissolution of the old covenant; and those which teach the abolition of the ceremonial law with all its distinction of days, as new moons, feast days, and annual sabbaths; and also those texts which declare that men cannot be justified by that law which condemns sin; and from all these contend that the law and the Sabbath are both abolished.

But the first class answer to the second that the texts which they bring forward do not meet the case, inasmuch as they say nothing respecting the change of the Sabbath; and that it is not honest to use the fourth commandment to enforce the observance of a day not therein commanded. And the third class assent to this answer as truthful and just.

To the position of the third class, the first make this answer: That the old covenant was made between God and his people *concerning*

his law;* that it ceased because the people failed in its conditions, the keeping of the commandments; that the new covenant does not abrogate the law of God, but secures obedience to it by putting it into the heart of every Christian; that there are two systems of law, one being made up of typical and ceremonial precepts, and the other consisting of moral principles only; that those texts which speak of the abrogation of the handwriting of ordinances and of the distinction in meats, drinks, and days, pertain alone to this shadowy system, and never to the moral law which contains the Sabbath of the Lord; and that it is not the fault of the law, but of sinners, that they are condemned by it; and that justification being attained only by the sacrifice of Christ as a sin offering, is in itself a most powerful attestation to the perpetuity, immutability, and perfection, of that law which reveals sin. And to this answer the second class heartily assent.

But the second class have something further to say. The Bible, indeed, fails to assert the change of the Sabbath, but these persons have something else to offer, in their estimation, equally as good as the Scriptures. The early fathers of the church, who conversed with the apostles, or who conversed with some who had conversed with them, and those who followed for several generations, are by this class presented as authority, and their testimony is used to establish the so-called Christian Sabbath on a firm basis. And this is what they assert respecting the fathers:

* Such is the exact nature of the covenant mentioned in Ex. 24:8; and Paul, in Heb. 9:18-20, quotes this passage, calling the covenant therein mentioned "the first testament," or covenant.

That they distinctly teach the change of the Sabbath from the seventh to the first day of the week, and that the first day is by divine authority the Christian Sabbath.

But the third class squarely deny this statement, and affirm that the fathers held the Sabbath as an institution made for the Jews when they came out of Egypt, and that Christ abolished it at his death. They also assert that the fathers held the first day, not as a Sabbath in which men must not labor lest they break a divine precept, but as an ecclesiastical institution, which they called the Lord's day, and which was the proper day for religious assemblies because custom and tradition thus concurred. And so the third class answer the second by an explicit denial of its alleged facts. They also aim a blow at the first by the assertion that the early fathers taught the no-Sabbath doctrine, which must therefore be acknowledged as the real doctrine of the New Testament.

And now the first class respond to these conflicting statements of the second and the third. And here is their response:—

1. That our duty respecting the Sabbath, and respecting every other thing, can be learned only from the Scriptures.

2. That the first three hundred years after the apostles nearly accomplished the complete development of the great apostasy, which had commenced even in Paul's time; and this age of apostatizing cannot be good authority for making changes in the law of God.

3. That only a small proportion of the ministers and teachers of this period have transmitted any writings to our time; and these are generally

fragments of the original works, and they have come down to us mainly through the hands of the Romanists, who have never scrupled to destroy or to corrupt that which witnesses against themselves, whenever it has been in their power to do it.

4. But inasmuch as these two classes, viz., those who maintain the first-day Sabbath, and those who deny the existence of any Sabbath, both appeal to these fathers for testimony with which to sustain themselves, and to put down the first class, viz., those who hallow the ancient Sabbath, it becomes necessary that the exact truth respecting the writings of that age, which now exist, should be shown. There is but one method of doing this which will effectually end the controversy. This is to give every one of their testimonies concerning the Sabbath and first-day in their own words. In doing this the following facts will appear:—

1. That in some important particulars there is a marked disagreement on this subject among them. For while some teach that the Sabbath originated at creation and should be hallowed even now, others assert that it began with the fall of the manna, and ended with the death of Christ. And while one class represent Christ as a violator of the Sabbath, another class represent him as sacredly hallowing it, and a third class declare that he certainly did violate it, and that he certainly never did, but always observed it! Some of them also affirm that the Sabbath was abolished, and in other places positively affirm that it is perpetuated and made more sacred than it formerly was. Moreover, some assert that the ten commandments are absolutely abolished,

whilst others declare that they are perpetuated, and are the tests of Christian character in this dispensation. Some call the day of Christ's resurrection the first day of the week; others call it the day of the sun, and the eighth day; and a larger number call it the Lord's day, but there are no examples of this application till the close of the second century. Some enjoin the observance of both the Sabbath and the first day, while others treat the seventh day as despicable.

2. But in several things of great importance there is perfect unity of sentiment. They always distinguish between the Sabbath and the first day of the week. The change of the Sabbath from the seventh day to the first is never mentioned in a single instance. They never term the first day the Christian Sabbath, nor do they treat it as a Sabbath of any kind. Nor is there a single declaration in any of them that labor on the first day of the week is sinful; the utmost that can be found being one or two vague expressions which do not necessarily have any such sense.

3. Many of the fathers call the first day of the week the Lord's day. But none of them claim for it any scriptural authority, and some expressly state that it has none whatever, but rests solely upon custom and tradition.

4. But the writings of the fathers furnish positive proof that the Sabbath was observed in the Christian church down to the time when they wrote, and by no inconsiderable part of that body. For some of them expressly enjoined its observance, and even some of those who held that it was abolished speak of Christians who observed it, whom they would consent to fellowship if they would not make it a test.

5. And now mark the work of apostasy: This work never begins by thrusting out God's institutions, but always by bringing in those of men and at first only asking that they may be tolerated, while yet the ones ordained of God are sacredly observed. This, in time, being effected, the next effort is to make them equal with the divine. When this has been accomplished, the third stage of the process is to honor them above those divinely commanded; and this is speedily succeeded by the fourth, in which the divine institution is thrust out with contempt, and the whole ground given to its human rival.

6. Before the first three centuries had expired, apostasy concerning the Sabbath had, with many of the fathers, advanced to the third stage, and with a considerable number had already entered upon the fourth. For those fathers who hallow the Sabbath do generally associate with it the festival called by them the Lord's day. And though they speak of the Sabbath as a divine institution, and never speak thus of the so-called Lord's day, they do, nevertheless, give the greater honor to this human festival. So far had the apostasy progressed before the end of the third century, that only one thing more was needed to accomplish the work as far as the Sabbath was concerned, and this was to discard it, and to honor the Sunday festival alone. Some of the fathers had already gone thus far; and the work became general within five centuries after Christ.

7. The modern church historians make very conflicting statements respecting the Sabbath during the first centuries. Some pass over it almost in silence, or indicate that it was, at most, observed only by Jewish Christians. Others,

however, testify to its general observance by the Gentile Christians; yet some of these assert that the Sabbath was observed as a matter of expediency and not of moral obligation, because those who kept it did not believe the commandments were binding. (This is a great error, as will appear in due time.) What is said, however, by these modern historians is comparatively unimportant inasmuch as their sources of information were of necessity the very writings which are about to be quoted.

8. In the following pages will be found, in their own words, every statement * which the fathers of the first three centuries make by way of defining their views of the Sabbath and first-day. And even when they merely allude to either day in giving their views of other subjects, the nature of the allusion is stated, and, where practicable, the sentence or phrase containing it is quoted. The different writings are cited in the order in which they purport to have been written. A considerable number were not written by the persons to whom they were ascribed, but at a later date. As these have been largely quoted by first-day writers, they are here given in full. And even these writings possess a certain historical value. For though not written by the ones whose names they bear, they are known to have been in existence since the second or third century, and they give some idea of the views which then prevailed.

First of all let us hear the so-called "Apostolical

* The case of Origen is a partial exception. Not all his works have been accessible to the writer, but sufficient of them have been examined to lay before the reader a just representation of his doctrine.

Constitutions." These were not the work of the apostles, but they were in existence as early as the third century, and were then very generally believed to express the doctrine of the apostles. They do therefore furnish important historical testimony to the practice of the church at that time. Mosheim in his Historical Commentaries, Cent. I, sect. 51, speaks thus of these "Constitutions":—

"The matter of this work is unquestionably ancient; since the manners and discipline of which it exhibits a view are those which prevailed amongst the Christians of the second and third centuries, especially those resident in Greece and the oriental regions."

Of the "Apostolical Constitutions," Guericke's Church History speaks thus:—

"This is a collection of ecclesiastical statutes purporting to be the work of the apostolic age, but in reality formed gradually in the second, third, and fourth centuries, and is of much value in reference to the history of polity, and Christian archaeology generally."—*Ancient Church*, p. 212.

CHAPTER II.

"HAVE before thine eyes the fear of God, and always remember the ten commandments of God,—to love the one and only Lord God with all thy strength; to give no heed to idols, or any other beings, as being lifeless gods, or irrational beings or dæmons. Consider the manifold workmanship of God, which received its beginning through Christ. Thou shalt observe the Sabbath, on account of Him who ceased from his work of creation, but ceased not from his work of providence: it is a rest for meditation of the law, not for idleness of the hands." Book ii., sect. 4, par. 36.

This is sound Sabbatarian doctrine. But apostasy had begun its work in the establishment of the so-called Lord's day, which was destined in time to drive out the Sabbath. The next mention of the Sabbath also introduces the festival called Lord's day, but the reader will remember that this was written, not in the first century, but the third:—

"Let your judicatures be held on the second day of the week, that if any controversy arise about your sentence, having an interval till the Sabbath, you may be able to set the controversy right, and to reduce those to peace who have the contests one with another against the Lord's day." Book ii., sect. 6, par. 47.

By the term Lord's day the first day of the week is here intended. But the writer does not call the first day the Sabbath, that term being applied to the seventh day.

In section 7, paragraph 59, Christians are commanded to assemble for worship "every day, morning and evening, singing psalms and praying in the Lord's house: in the morning saying the sixty-second psalm, and in the evening the hundred and fortieth, but principally on the Sabbath day. And on the day of our Lord's resurrection, which is the Lord's day, meet more diligently, sending praise to God that made the universe by Jesus and sent him to us." "Otherwise what apology will he make to God who does not assemble on that day to hear the saving word concerning the resurrection, on which we pray thrice standing, in memory of him who arose in three days, in which is performed the reading of the prophets, the preaching of the gospel, the oblation of the sacrifice, the gift of the holy food."

The writer of these "Constitutions" this time gives the first day great prominence, though still honoring the Sabbath, and by no means giving that title to Sunday. But in book v., section 2, paragraph 10, we have a singular testimony to

the manner in which Sunday was spent. Thus the writer says:—

"Now we exhort you, brethren and fellow-servants, to avoid vain talk and obscene discourses, and jestings, drunkenness, lasciviousness, luxury, unbounded passions, with foolish discourses, since we do not permit you so much as on the Lord's days, which are days of joy, to speak or act anything unseemly."

From this it appears that the so-called Lord's day was a day of greater mirth than the other days of the week. In book v., section 3, paragraph 14, it is said:—

"But when the first day of the week dawned he arose from the dead, and fulfilled those things which before his passion he foretold to us, saying: 'The Son of man must continue in the heart of the earth three days and three nights.'

In book v., section 3, paragraph 15, the writer names the days on which Christians should fast:—

"But he commanded us to fast on the fourth and sixth days of the week; the former on account of his being betrayed, and the latter on account of his passion. But he appointed us to break our fast on the seventh day at the cock-crowing, but to fast on the Sabbath day. Not that the Sabbath day is a day of fasting, being the rest from the creation, but because we ought to fast on this one Sabbath only, while on this day the Creator was under the earth."

In paragraph 17, Christians are forbidden to "celebrate the day of the resurrection of our Lord on any other day than a Sunday." In paragraph 18, they are again charged to fast on that one Sabbath which comes in connection with the anniversary of our Lord's death. In paragraph 19, the first day of the week is four times called the Lord's day. The period of 40 days from his resurrection to his ascension is to be observed. The

anniversary of Christ's resurrection is to be celebrated by the supper.

"And let this be an everlasting ordinance till the summation of the world, until the Lord come. For to Jews the Lord is still dead, but to Christians he is risen : to the former, by their unbelief ; to the latter, by their full assurance of faith. For the hope in him is immortal and eternal life. After eight days let there be another feast observed with honor, the eighth day itself, on which he gave me, Thomas, who was hard of belief, full assurance, by showing me the print of the nails, and the wound made in his side by the spear. And again, from the first Lord's day count forty days, from the Lord's day till the fifth day of the week, and celebrate the feast of the ascension of the Lord, whereon he finished all his dispensation and constitution," etc.

The things here commanded can come only once in a year. These are the anniversary of Christ's resurrection, and of that day on which he appeared to Thomas, and these were to be celebrated by the supper. The people were also to observe the day of the ascension on the fifth day of the week, forty days from his resurrection, on which day he finished his work. In paragraph 20, they are commanded to celebrate the anniversary of the Pentecost.

"But after ten days from the ascension, which from the first Lord's day is the fiftieth day, do ye keep a great festival ; for on that day, at the third hour, the Lord Jesus sent on us the gift of the Holy Ghost."

This was not a weekly but a yearly festival. Fasting is also set forth in this paragraph, but every Sabbath except the one Christ lay in the tomb is exempted from this fast, and every so-called Lord's day :—

"We enjoin you to fast every fourth day of the week, and every day of the preparation [the sixth day], and the surplusage of your fast bestow upon the needy ; every

Sabbath day excepting one, and every Lord's day, hold your solemn assemblies, and rejoice ; for he will be guilty of sin who fasts on the Lord's day, being the day of the resurrection, or during the time of Pentecost, or, in general, who is sad on a festival day to the Lord. For on them we ought to rejoice, and not to mourn."

This writer asserts that it is a sin to fast or mourn on Sunday, but never intimates that it is a sin to labor on that day when not engaged in worship. We shall next learn that the decalogue is in agreement with the law of nature, and that it is of perpetual obligation :—

In book vi., section 4, paragraph 19, it is said : "He gave a plain law to assist the law of nature, such an one as is pure, saving, and holy, in which his own name was inscribed, perfect, which is never to fail, being complete in ten commands, unspotted, converting souls."

In paragraph 20 it is said : "Now the law is the decalogue, which the Lord promulgated to them with an audible voice."

In paragraph 22 he says : "You therefore are blessed who are delivered from the curse. For Christ, the Son of God, by his coming has confirmed and completed the law, but has taken away the additional precepts, although not all of them, yet at least the more grievous ones ; having confirmed the former, and abolished the latter." And he further testifies as follows : "And besides, before his coming he refused the sacrifices of the people, while they frequently offered them, when they sinned against him, and thought he was to be appeased by sacrifices, but not by repentance."

For this reason the writer truthfully testifies that God refused to accept their burnt-offerings and sacrifices, their new moons and their Sabbaths.

In book vi., section 23, he says : "He who had commanded to honor our parents, was himself subject to them. He who had commanded to keep the Sabbath, by resting thereon for the sake of meditating on the laws, has now commanded us to consider of the law of creation, and of providence every day, and to return thanks to God."

Testimony of the Fathers.

This savors somewhat of the doctrine that all days are alike. Yet this cannot be the meaning; for in book vii., section 2, paragraph 23, he enjoins the observance of the Sabbath, and also of the Lord's-day festival, but specifies one Sabbath in the year in which men should fast. Thus he says:—

"But keep the Sabbath, and the Lord's-day festival; because the former is the memorial of the creation, and the latter, of the resurrection. But there is one only Sabbath to be observed by you in the whole year, which is that of our Lord's burial, on which men ought to keep a fast, but not a festival. For inasmuch as the Creator was then under the earth, the sorrow for him is more forcible than the joy for the creation; for the Creator is more honorable by nature and dignity than his own creatures."

In book vii., section 2, paragraph 30, he says: "On the day of the resurrection of the Lord, that is, the Lord's day, assemble yourselves together, without fail, giving thanks to God," etc.

In paragraph 36, the writer brings in the Sabbath again: "O Lord Almighty, thou hast created the world by Christ, and hast appointed the Sabbath in memory thereof, because that on *that day* thou hast made us *rest from our works*, for the meditation upon thy laws."

In the same paragraph, in speaking of the resurrection of Christ, the writer says:—

"On which account we solemnly assemble to celebrate the feast of the resurrection on the Lord's day," etc. In the same paragraph he speaks again of the Sabbath: "Thou didst give them the law or decalogue, which was pronounced by thy voice and written with thy hand. Thou didst enjoin the observation of the Sabbath, not affording them an occasion of idleness, but an opportunity of piety, for their knowledge of thy power, and the prohibition of evils; having limited them as within an holy circuit for the sake of doctrine, for the rejoicing upon the seventh period."

In this paragraph he also states his views of

the Sabbath, and of the day which he calls the Lord's day, giving the precedence to the latter:—

"On this account he permitted men every Sabbath to rest, that so no one might be willing to send one word out of his mouth in anger on the day of the Sabbath. For the Sabbath is the ceasing of the creation, the completion of the world, the inquiry after laws, and the grateful praise to God for the blessings he has bestowed upon men. All which the Lord's day excels, and shows the Mediator himself, the Provider, the Law-giver, the Cause of the resurrection, the First-born of the whole creation," etc. And he adds: "So that the Lord's day commands us to offer unto thee, O Lord, thanksgiving for all. For this is the grace afforded by thee, which on account of its greatness has obscured all other blessings."

It is certainly noteworthy that the so-called Lord's day, for which no divine warrant is produced, is here exalted above the Sabbath of the Lord notwithstanding the Sabbath is acknowledged to be the divine memorial of the creation, and to be expressly enjoined in the decalogue, which the writer declares to be of perpetual obligation. Tested by his own principles, he had far advanced in apostasy; for he held a human festival more honorable than one which he acknowledged to be ordained of God; and only a single step remained; viz., to set aside the commandment of God for the ordinance of man.

In book viii., section 2, paragraph 4, it is said, when a bishop has been chosen and is to be ordained,—

"Let the people assemble, with the presbytery and bishops that are present, on the Lord's day, and let them give their consent."

In book viii., section 4, paragraph 33, occurs the final mention of these two days in the so-called "Apostolical Constitutions."

"Let the slaves work five days; but on the Sabbath day and the Lord's day let them have leisure to go to church for instruction in piety. We have said that the Sabbath is on account of the creation, and the Lord's day, of the resurrection."

To this may be added the 64th Canon of the Apostles, which is appended to the "Constitutions":—

"If any one of the clergy be found to fast on the Lord's day, or on the Sabbath day, excepting one only, let him be deprived; but if he be one of the laity, let him be suspended."

Every mention of the Sabbath and first-day in that ancient book called "Apostolical Constitutions" is now before the reader. This book comes down to us from the third century, and contains what was at that time very generally believed to be the doctrine of the apostles. It is therefore valuable to us, not as authority respecting the teaching of the apostles, but as giving us a knowledge of the views and practices which prevailed in the third century. At the time these "Constitutions" were put in writing, the ten commandments were revered as the immutable rule of right, and the Sabbath of the Lord was by many observed as an act of obedience to the fourth commandment, and as the divine memorial of the creation. But the first-day festival had already attained such strength and influence as to clearly indicate that ere long it would claim the entire ground. But observe that the Sabbath and the so-called Lord's day are treated as distinct institutions, and that no hint of the change of the Sabbath to the first day of the week is ever once given. The "Apostolical Constitutions" are cited first, not because written by

the apostles, but because of their title. For the same reason the so-called Epistle of Barnabas is quoted next, not because written by that apostle, for the proof is ample that it was not, but because it is often quoted by first-day writers as the words of the apostle Barnabas. It was in existence, however, as early as the middle of the second century, and, like the "Apostolical Constitutions," is of value to us in that it gives some clue to the opinions which prevailed in the region where the writer lived, or at least which were held by his party.

CHAPTER III.

Barnabas—Pliny—Ignatius—The Church at Smyrna—The Epistle to Diognetus—Recognitions of Clement—Syriac Documents concerning Edessa.

TESTIMONY OF THE EPISTLE OF BARNABAS.

In his second chapter this writer speaks thus:—

"For he hath revealed to us by all the prophets that he needs neither sacrifices, nor burnt-offerings, nor oblations, saying thus, 'What is the multitude of your sacrifices unto me, saith the Lord? I am full of burnt-offerings, and desire not the fat of lambs, and the blood of bulls and goats, not when ye come to appear before me: for who hath required these things at your hands? Tread no more my courts, not though ye bring with you fine flour. Incense is a vain abomination unto me, and your new moons and Sabbaths I cannot endure.' He has therefore abolished these things, that the new law of our Lord Jesus Christ, which is without the yoke of necessity, might have a human oblation."

The writer may have intended to assert the abolition of the sacrifices only, as this was his

special theme in this place. But he presently asserts the abolition of the Sabbath of the Lord. Here is his fifteenth chapter entire:—

"Further, also, it is written concerning the Sabbath in the decalogue which [the Lord] spoke, face to face, to Moses on Mount Sinai, 'And sanctify ye the Sabbath of the Lord with clean hands and a pure heart.' And he says in another place, 'If my sons keep the Sabbath, then will I cause my mercy to rest upon them.' The Sabbath is mentioned at the beginning of the creation [thus]: 'And God made in six days the works of his hands, and made an end on the seventh day, and rested on it, and sanctified it.' Attend, my children, to the meaning of this expression, 'He finished in six days.' This implieth that the Lord will finish all things in six thousand years, for a day is with him a thousand years. And he himself testifieth, saying, 'Behold to-day will be as a thousand years.' Therefore, my children, in six days, that is, in six thousand years, all things will be finished. 'And he rested on the seventh day.' This meaneth: when his Son, coming [again], shall destroy the time of the wicked man, and judge the ungodly, and change the sun, and the moon, and the stars, then shall he truly rest on the seventh day. Moreover, he says, 'Thou shalt sanctify it with pure hands and a pure heart.' If, therefore, any one can now sanctify the day which God hath sanctified, except he is pure in heart in all things, we are deceived. Behold, therefore: certainly then one properly resting sanctifies it, when we ourselves, having received the promise, wickedness no longer existing, and all things having been made new by the Lord, shall be able to work righteousness. Then we shall be able to sanctify it, having been first sanctified ourselves. Further, he says to them, 'Your new moons and your Sabbaths I cannot endure.' Ye perceive how he speaks: Your present Sabbaths are not acceptable to me, but that is which I have made [namely this], when, giving rest to all things, I shall make a beginning of the eighth day, that is, a beginning of another world. Wherefore, also, we keep the eighth day with joyfulness, the day, also, on which Jesus rose again from the dead. And when he had manifested himself, he ascended into the heavens."

Here are some very strange specimens of rea-

soning. The substance of what he says relative to the present observance of the Sabbath appears to be this: No one "can now sanctify the day which God hath sanctified except he is pure in heart in all things." But this cannot be the case until the present world shall pass away, "when we ourselves, having received the promise, wickedness no longer existing, and *all things having been made new* by the Lord, shall be able to work righteousness. Then we shall be able to sanctify it, having been first sanctified ourselves." Men cannot therefore keep the Sabbath while this wicked world lasts. And so he says, "Your present Sabbaths are not acceptable to me." That is to say, the keeping of the day which God has sanctified is not possible in such a wicked world. But though the seventh day cannot now be kept, the eighth day can be, and ought to be, because when the seventh thousand years are past there will be at the beginning of the eighth thousand the new creation. So the persons represented by this writer, do not attempt to keep the seventh day which God sanctified, for that is too pure to keep in this world, and can only be kept after the Saviour comes at the commencement of the seventh thousand years; but they "keep the eighth day with joyfulness, the day also on which Jesus rose again from the dead." Sunday, which God never sanctified, is exactly suitable for observance in the world as it now is. But the sanctified seventh day "we shall be able to sanctify" when all things have been made new. If our first-day friends think these words of some unknown writer of the second century more honorable to the first day of the week than to the seventh, they are welcome to them. Had

the writer said, "It is easier to keep Sunday than the Sabbath while the world is so wicked," he would have stated the truth. But when in substance he says, "It is more acceptable to God to keep a common than a sanctified day while men are so sinful," he excuses his disobedience by uttering a falsehood. Several things however should be noted :—

1. In this quotation we have the reasons of a no-Sabbath man for keeping the festival of Sunday. It is not God's commandment, for there was none for that festival; but the day God hallowed being too pure to keep while the world is so wicked, Sunday is therefore kept till the return of the Lord, and then the seventh day shall be truly sanctified by those who now regard it not.

2. But this writer, though saying what he is able in behalf of the first day of the week, applies to it no sacred name. He does not call it Christian Sabbath, nor Lord's day, but simply "the eighth day," and this because it succeeds the seventh day of the week.

3. It is also to be noticed that he expressly dates the Sabbath from the creation.

4. The change of the Sabbath was unknown to this writer. He kept the Sunday festival, not because it was purer than the sanctified seventh day, but because the seventh day was too pure to keep while the world is so wicked.

TESTIMONY OF THE EPISTLE OF PLINY.

Pliny was the Roman governor of Bithynia in the years 103 and 104. He wrote a letter to the emperor Trajan, in which he states what he had

learned of the Christians as the result of examining them at his tribunal :—

"They affirmed that the whole of their guilt or error was, that they met on a certain stated day [*stato die*], before it was light, and addressed themselves in a form of prayer to Christ, as to some God, binding themselves by a solemn oath, not for the purposes of any wicked design, but never to commit any fraud, theft, or adultery; never to falsify their word, nor deny a trust when they should be called upon to deliver it up; after which it was their custom to separate, and then reassemble to eat in common a harmless meal."—*Coleman's Ancient Christianity*, chap. i. sect. 1.

The letter of Pliny is often referred to as though it testified that the Christians of Bithynia celebrated the first day of the week. Yet such is by no means the case, as the reader can plainly see. Coleman says of it (page 528) :—

"This statement is evidence that these Christians kept a day as holy time, but whether it was the last, or the first day of the week, does not appear."

Such is the judgment of an able, candid, first-day church historian of good repute as a scholar. An anti-Sabbatarian writer of some repute speaks thus :—

"As the Sabbath day appears to have been quite as commonly observed at this date as the Sun's day (if not even more so), it is just as probable that this 'stated day' referred to by Pliny was the *seventh* day, as that it was the *first* day; though the latter is generally taken for granted."—*Obligation of the Sabbath*, p. 300.

Every candid person must acknowledge that it is unjust to represent the letter of Pliny as testifying in behalf of the so-called Christian Sabbath. Next in order of time come the reputed epistles of Ignatius.

TESTIMONY OF THE EPISTLES OF IGNATIUS.

Of the fifteen epistles ascribed to Ignatius, eight are, by universal consent, accounted spurious; and eminent scholars have questioned the genuineness of the remaining seven. There are, however, two forms to these seven, a longer and a shorter, and while some doubt exists as to the shorter form, the longer form is by common consent ascribed to a later age than that of Ignatius. But the epistle to the Magnesians, which exists both in the longer and in the shorter form, is the one from which first-day writers obtain Ignatius' testimony in behalf of Sunday, and they quote for this both these forms. We therefore give both. Here is the shorter:—

"For the divinest prophets lived according to Christ Jesus. On this account also they were persecuted, being inspired by his grace to fully convince the unbelieving that there is one God, who has manifested himself by Jesus Christ his Son, who is his eternal Word, not proceeding forth from silence, and who in all things pleased him that sent him. If, therefore, those who were brought up in the ancient order of things have come to the possession of a new hope, no longer observing the Sabbath, but living in the observance of the Lord's day, on which also our life has sprung again by him and by his death—whom some deny, by which mystery we have obtained faith, and therefore endure, that we may be found the disciples of Jesus Christ, our only master—how shall we be able to live apart from him, whose disciples the prophets themselves in the Spirit did wait for him as their teacher? And therefore he whom they rightly waited for, being come, raised them from the dead." Chaps. viii. and ix.

This paragraph is the one out of which a part of a sentence is quoted to show that Ignatius testifies in behalf of the Lord's-day festival, or

Christian Sabbath. But the so-called Lord's day is only brought in by means of a false translation. This is the decisive sentence: *μηκέτι σαββατίζοντες, ἀλλὰ κατα κυριακὴν ζῶντις ζωντες*; literally: "no longer sabbatizing, but living according to the Lord's life."

Eminent first-day scholars have called attention to this fact, and have testified explicitly that the term Lord's day has no right to appear in the translation; for the original is not *κυριακὴν ἥμέραν*, Lord's day, but *κυριακὴν ζωήν*, Lord's life. This is absolutely decisive, and shows that something akin to fraud has to be used in order to find a reference in this place to the so-called Christian Sabbath.

But there is another fact quite as much to the point. The writer was not speaking of those then alive, but of the ancient prophets. This is proved by the opening and closing words of the above quotation, which first-day writers always omit. The so-called Lord's day is inserted by a fraudulent translation; and now see what absurdity comes of it. The writer is speaking of the ancient prophets. If, therefore, the Sunday festival be inserted in this quotation from Ignatius he is made to declare that "the divinest prophets," who "were brought up in the ancient order of things," kept the first day and did not keep the Sabbath! Whereas, the truth is just the reverse of this. They certainly did keep the Sabbath, and did not keep the first day of the week. The writer speaks of the point when these men came "to the newness of hope," which must be their individual conversion to God. They certainly did observe and enforce the Sabbath after this act of conversion. See Isa., chaps. 56, 58; Jer. 17;

Eze., chaps. 20, 22, 23. But they did also, as this writer truly affirms, live according to the Lord's life. The sense of the writer respecting the prophets must therefore be this: "No longer [after their conversion to God] observing the Sabbath [merely, as natural men] but living according to the Lord's life," or "according to Christ Jesus."

So much for the shorter form of the epistle to the Magnesians. Though the longer form is by almost universal consent of scholars and critics pronounced the work of some centuries after the time of Ignatius, yet as a portion of this also is often given by first-day writers to support Sunday, and given too as the words of Ignatius, we here present in full its reference to the first day of the week, and also to the Sabbath, which they generally omit. Here are its statements:—

"Let us therefore no longer keep the Sabbath after the Jewish manner, and rejoice in days of idleness; for 'he that does not work, let him not eat.' For, say the [holy] oracles, 'In the sweat of thy face shalt thou eat thy bread.' But let every one of you keep the Sabbath after a spiritual manner, rejoicing in meditation on the law, not in relaxation of the body, admiring the workmanship of God, and not eating things prepared the day before, nor using lukewarm drinks, and walking within a prescribed space, nor finding delight in dancing and plaudits which have no sense in them. And after the observance of the Sabbath, let every friend of Christ keep the Lord's day as a festival, the resurrection day, the queen and chief of all the days [of the week]. Looking forward to this, the prophet declared, 'To the end, for the eighth day,' on which our life both sprang up again, and the victory over death was obtained in Christ," etc. Chapter ix.

This epistle, though the work of a later hand than that of Ignatius, is valuable for the light which it sheds upon the state of things when it

was written. It gives us a correct idea of the progress of apostasy with respect to the Sabbath in the time of the writer. He speaks against Jewish superstition in the observance of the Sabbath, and condemns days of idleness as contrary to the declaration, "In the sweat of thy face shalt thou eat thy bread." But by days of idleness he cannot refer to the Sabbath, for this would be to make the fourth commandment clash with this text, whereas they must harmonize, inasmuch as they existed together during the former dispensation. Moreover, the Sabbath, though a day of abstinence from labor, is not a day of idleness, but of active participation in religious duties. He enjoins its observance after a spiritual manner. And after the Sabbath has been thus observed, "let every friend of Christ keep the Lord's day as a festival, the resurrection day, the queen and chief of all the days." The divine institution of the Sabbath was not yet done away, but the human institution of Sunday had become its equal, and was even commended above it. Not long after this, it took the whole ground, and the observance of the Sabbath was denounced as heretical and pernicious.

The reputed epistle of Ignatius to the Trallians in its shorter form does not allude to this subject. In its longer form, which is admitted to be the work of a later age than that of Ignatius, these expressions are found:—

"During the Sabbath, he continued under the earth;" "at the dawning of the Lord's day he arose from the dead;" "the Sabbath embraces the burial; the Lord's day contains the resurrection." Chap. ix.

In the epistle to the Philippians, which is uni-

versally acknowledged to be the work of a later person than Ignatius, it is said :—

" If any one fasts on the Lord's day or on the Sabbath, except on the paschal Sabbath only, he is a murderer of Christ." Chap. xiii.

We have now given every allusion to the Sabbath and first-day that can be found in any writing attributed to Ignatius. We have seen that the term "Lord's day" is not found in any sentence written by him. The first day is never called the Christian Sabbath, not even in the writings falsely attributed to him; nor is there in any of them a hint of the modern doctrine of the change of the Sabbath. Though falsely ascribed to Ignatius, and actually written in a later age, they are valuable in that they mark the progress of apostasy in the establishment of the Sunday festival. Moreover, they furnish conclusive evidence that the ancient Sabbath was retained for centuries in the so-called Catholic church, and that the Sunday festival was an institution entirely distinct from the Sabbath of the fourth commandment.

TESTIMONY OF THE CHURCH AT SMYRNA.

The epistle of Polycarp makes no reference to the Sabbath nor to the first day of the week. But "the encyclical epistle of the church at Smyrna concerning the martyrdom of the holy Polycarp," informs us that "the blessed Polycarp suffered martyrdom" "on the great Sabbath at the eighth hour." Chapter xxi. The margin says: "The great Sabbath is that before the passover." This day, thus mentioned, is not Sunday, but is the ancient Sabbath of the Lord.

TESTIMONY OF THE EPISTLE TO DIOGENETUS.

This was written by an unknown author, and Diogenetus himself is known only by name, no facts concerning him having come down to us. It dates from the first part of the second century. The writer speaks of "the superstition as respects the Sabbaths" which the Jews manifested, and he adds these words: "To speak falsely of God, as if he forbade us to do what is good on the Sabbath days—how is not this impious?" But there is nothing in this to which a commandment-keeper would object, or which he might not freely utter.

The "Recognitions of Clement" is a kind of philosophical and theological romance. It purports to have been written by Clement of Rome, in the time of the apostle Peter, but was actually written "somewhere in the first half of the third century."

TESTIMONY OF THE RECOGNITIONS OF CLEMENT.

In book i., chapter xxxv., he speaks of the giving of the law thus :—

" Meantime they came to Mount Sinai, and thence the law was given to them with voices and sights from heaven, written in ten precepts, of which the first and greatest was that they should worship God himself alone," etc. In book iii., chapter lv., he speaks of these precepts as tests: "On account of those, therefore, who by neglect of their own salvation please the evil one, and those who by study of their own profit seek to please the good One, ten things have been prescribed as a test to this present age, according to the number of the ten plagues which were brought upon Egypt." In book ix., chapter xxviii., he says of the Hebrews, "that no child born among them is ever exposed, and that on every seventh day they all rest," etc. In book x., chap. lxxii., is given the conver-

sion of one Faustinianus by St. Peter. And it is said, "He proclaimed a fast to all the people, and on the next Lord's day he baptized him."

This is all that I find in this work relating to the Sabbath and the so-called Lord's day. The writer held the ten commandments to be tests of character in the present dispensation. There is no reason to believe that he, or any other person in that age, held the Sunday festival as something to be observed in obedience to the fourth commandment.

TESTIMONY OF THE SYRIAC DOCUMENTS CONCERNING EDESSA.

On pages 35-55 of this work is given what purports to be "The Teaching of the Apostles." On page 36, the ascension of the Lord is said to have been upon the "first day of the week, and the end of the Pentecost." Two manifest falsehoods are here uttered; for the ascension was upon Thursday, and the Pentecost came ten days after the ascension. It is also said that the disciples came from Nazareth of Galilee to the mount of Olives on that selfsame day before the ascension, and yet that the ascension was "at the time of the early dawn." But Nazareth was distant from the mount of Olives at least sixty miles!

On page 38, a commandment from the apostles is given: "On the first [day] of the week, let there be service, and the reading of the holy Scriptures, and the oblation," because Christ arose on that day, was born on that day, ascended on that day, and will come again on that day. But here is one truth, one falsehood, and two mere assertions. The apostles are represented, on page

39, as commanding a fast of forty days, and they add: "Then celebrate the day of the passion [Friday], and the day of the resurrection," Sunday. But this would be only an annual celebration of these days.

And on pages 38 and 39 they are also represented as commanding service to be held on the fourth and sixth days of the week. The Sabbath is not mentioned in these "Documents," which were written about the commencement of the fourth century, when, in many parts of the world, that day had ceased to be hallowed.

CHAPTER IV.

TESTIMONY OF JUSTIN MARTYR.

JUSTIN'S "Apology" was written at Rome about the year 140. His "Dialogue with Trypho the Jew" was written some years later. In searching his works, we shall see how much greater progress apostasy had made at Rome than in the countries where those lived whose writings we have been examining. And yet nearly all these writings were composed at least a century later than those of Justin, though we have quoted them before quoting his, because of their asserted apostolic origin, or of their asserted origin within a few years of the times of the apostles.

It does not appear that Justin, and those at Rome who held with him in doctrine, paid the slightest regard to the ancient Sabbath. He speaks of it as abolished, and treats it with con-

tempt. Unlike some whose writings have been examined, he denies that it originated at creation, and asserts that it was made in the days of Moses. He also differs with some already quoted in that he denies the perpetuity of the law of ten commandments. In his estimation, the Sabbath was a Jewish institution, absolutely unknown to good men before the time of Moses, and of no authority whatever since the death of Christ. The idea of the change of the Sabbath from the seventh day of the week to the first, is not only never found in his writings, but is absolutely irreconcilable with such statements as the foregoing, which abound therein. And yet Justin Martyr is prominently and constantly cited in behalf of the so-called Christian Sabbath.

The Roman people observed a festival on the first day of the week in honor of the sun. And so Justin in his Apology, addressed to the emperor of Rome, tells that monarch that the Christians met on "the day of the sun," for worship. He gives the day no sacred title, and does not even intimate that it was a day of abstinence from labor, only as they spent a portion of it in worship. Here are the words of his Apology on the Sunday festival:—

"And on the day called Sunday, all who live in cities or in the country gather together to one place, and the memoirs of the apostles or the writings of the prophets are read, as long as time permits; then, when the reader has ceased, the president verbally instructs, and exhorts to the imitation of these good things. Then we all rise together and pray, and, as we before said, when our prayer is ended, bread and wine and water are brought, and the president in like manner offers prayers and thanksgivings, according to his ability, and the people assent, saying, Amen; and there is a distribution to each, and a participation of that over which thanks have been

given, and to those who are absent a portion is sent by the deacons. And they who are well to do, and willing, give what each thinks fit; and what is collected is deposited with the president, who succors the orphans and widows, and those who, through sickness or any other cause, are in want, and those who are in bonds, and the strangers sojourning among us, and, in a word, takes care of all who are in need. But Sunday is the day on which we all hold our common assembly, because it is the first day on which God, having wrought a change in the darkness and matter, made the world; and Jesus Christ our Saviour on the same day rose from the dead. For he was crucified on the day before that of Saturn (Saturday); and on the day after that of Saturn, which is the day of the sun, having appeared to his apostles and disciples, he taught them these things, which we have submitted to you also for your consideration." Chap. lxvii.

Not one word of this indicates that Justin considered the Sunday festival as a continuation of the Sabbath of the fourth commandment. On the contrary, he shows clearly that no such idea was cherished by him. For though the fourth commandment enjoins the observance of the seventh day because *God rested on that day* from the work of creation, Justin urged in behalf of the Sunday festival that it is *the day on which he began his work*. The honor paid to that festival was not therefore in Justin's estimation in any sense an act of obedience to the fourth commandment. He mentions as his other reason for the celebration by Christians of "the day of the sun," that the Saviour arose that day. But he claims no divine or apostolic precept for this celebration; the things which he says Christ taught his apostles being the doctrines which he had embodied in this Apology for the information of the emperor. And it is worthy of notice that though first-day writers assert that "Lord's day" was the familiar title of the first day of the week in

the time of the Apocalypse, yet Justin, who is the first person after the sacred writers that mentions the first day, and this at a distance of only 44 years from the date of John's vision upon Patmos, does not call it by that title, but by the name which it bore as a heathen festival! If it be said that the term was omitted because he was addressing a heathen emperor, there still remains the fact that he mentions the day quite a number of times in his "Dialogue with Trypho," and yet never calls it "Lord's day," nor indeed does he call it by any name implying sacredness.

Now we present the statements concerning the Sabbath and first-day found in his "Dialogue with Trypho the Jew." The impropriety, not to say dishonesty, of quoting Justin in behalf of the modern doctrine of the change of the Sabbath, will be obvious to all. He was a most decided no-law, no-Sabbath writer, who used the day commonly honored as a festival by the Romans, as the most suitable, or most convenient, day for public worship, a position identical with that of modern no-Sabbath men. Justin may be called a law man in this sense, however, that while he abolishes the ten commandments, he calls the gospel "the new law." He is therefore really one who believes in the gospel and denies the law. But let us hear his own words. Trypho, having in chapter viii. advised Justin to observe the Sabbath, and "do all things which have been written in the law," in chapter x. says to him, "You observe no festivals or Sabbaths."

This was exactly adapted to bring out from Justin the answer that though he did not observe the seventh day as the Sabbath, he did thus rest on the first day, if it were true that that day was

with him a day of abstinence from labor. And now observe Justin's answer given in chapter twelve:—

"The new law requires you to keep perpetual Sabbath, and you, because you are idle for one day, suppose you are pious, not discerning why this has been commanded you; and if you eat unleavened bread, you say the will of God has been fulfilled. The Lord our God does not take pleasure in such observances: if there is any perjured person or a thief among you, let him cease to be so; if any adulterer, let him repent; then he has kept the sweet and true Sabbaths of God."

This language plainly implies that Justin held all days to be alike, and did not observe any one day as a day of abstinence from labor. But in chapter xviii., Justin asserts that the Sabbaths—and he doubtless includes the weekly with the annual—were enjoined upon the Jews for their wickedness:—

"For we too would observe the fleshly circumcision, and the Sabbaths, and in short, all the feasts, if we did not know for what reason they were enjoined you—namely, on account of your transgressions and the hardness of your hearts. For if we patiently endure all things contrived against us by wicked men and demons, so that amid cruelties unutterable, death and torments, we pray for mercy to those who inflict such things upon us, and do not wish to give the least retort to any one, even as the new Law-giver commanded us: how is it, Trypho, that we would not observe those rites which do not harm us—I speak of fleshly circumcision, and Sabbaths, and feasts?"

Not only does he declare that the Jews were commanded to keep the Sabbath because of their wickedness, but in chapter xix. he denies that any Sabbath existed before Moses. Thus, after naming Adam, Abel, Enoch, Lot, and Melchizedek, he says:—

"Moreover, all those righteous men already mentioned, though they kept no Sabbaths, were pleasing to God."

But though he thus denies the Sabbathic institution before the time of Moses, he presently makes this statement concerning the Jews:—

"And you were commanded to keep Sabbaths, that you might retain the memorial of God. For his word makes this announcement, saying, 'That ye may know that I am God who redeemed you.' " [Eze. 20:12.]

The Sabbath is indeed the memorial of the God that made the heavens and the earth. And what an absurdity to deny that that memorial was set up when the creative work was done, and to affirm that twenty-five hundred years intervened between the work and the memorial!

In chapter xxi. Justin asserts "that God enjoined you [the Jews] to keep the Sabbath, and imposed on you other precepts for a sign, as I have already said, on account of your unrighteousness, and that of your fathers," &c., and quotes Ezekiel 20 to prove it. Yet that chapter declares that it was in order that they might know who was that being who sanctified them, *i. e.*, that they might know that their God was the Creator, that the Sabbath was made to them a sign.

In chapter xxiii., he again asserts that "in the times of Enoch" no one "observed Sabbaths." He then protests against Sabbathic observance as follows:—

"Do you see that the elements are not idle, and keep no Sabbaths? Remain as you were born. For if there was no need of circumcision before Abraham, or of the observance of Sabbaths, of feasts and sacrifices, before Moses; no more need is there of them now, after that, according to the will of God, Jesus Christ the Son of God has been born without sin, of a virgin sprung from the stock of Abraham."

That is to say, there was no Sabbathic institu-

tion before Moses, and neither is there any since Christ. But in chapter xxiv., Justin undertakes to bring in an argument for Sunday, not as a Sabbath, but as having greater mystery in it, and as being more honorable than the seventh day. Thus, alluding to circumcision on the eighth day of a child's life as an argument for the first-day festival, he says:—

"It is possible for us to show how the eighth day possessed a certain mysterious import, which the seventh day did not possess, and which was promulgated by God through these rites."

That is to say, because God commanded the Hebrews to circumcise their children when they were eight days old, therefore all men should now esteem the first day of the week more honorable than the seventh day, which he commanded in the moral law, and which Justin himself, in chapter xix., terms "the memorial of God." In chapter xxvi., Justin says to Trypho that—

"The Gentiles, who have believed on him, and have repented of the sins which they have committed, they shall receive the inheritance along with the patriarchs and the prophets, and the just men who are descended from Jacob, even although they neither keep the Sabbath, nor are circumcised, nor observe the feasts."

And in proof of this, he quotes from Isa. 42, and 62, and 63, respecting the call of the Gentiles. Upon this (chapter xxvii.), Trypho the Jew very pertinently asks:—

"Why do you select and quote whatever you wish from the prophetic writings, but do not refer to those which expressly command the Sabbath to be observed? For Isaiah thus speaks [chap. 58:13, 14], 'If thou shalt turn away thy foot from the Sabbath,' etc."

To which Justin makes this uncandid answer:—

"I have passed them by, my friends, not because such prophecies were contrary to me, but because you have understood, and do understand, that although God commands you by all the prophets to do the same things which he also commanded by Moses, it was on account of the hardness of your hearts, and your ingratitude towards him, that he continually proclaims them, in order that, even in this way, if you repented, you might please him, and neither sacrifice your children to demons, nor be partakers with thieves," etc. And he adds : "So that, as in the beginning, these things were enjoined you because of your wickedness, in like manner, because of your steadfastness in it, or rather your increased proneness to it, by means of the same precepts, he calls you [by the prophets] to a remembrance or knowledge of it."

These are bitter words from a Gentile who had been a pagan philosopher, and they are in no sense a just answer unless it can be shown that the law was given to the Jews because they were so wicked, and was withheld from the Gentiles because they were so righteous. The truth is just the reverse of this. Eph. 2. But to say something against the Sabbath, Justin asks :—

"Did God wish the priests to sin when they offer the sacrifices on the Sabbaths? or those to sin, who are circumcised and do circumcise on the Sabbaths; since he commands that on the eighth day—even though it happen to be a Sabbath—those who are born shall be always circumcised?" And he asks if the rite could not be one day earlier or later, and why those "who lived before Moses" "observed no Sabbaths?"

What Justin says concerning circumcision and sacrifices is absolutely without weight as an objection to the Sabbath, inasmuch as the commandment forbids, not the performance of religious duties, but our own work. Ex. 20 : 8-11. And his often repeated declaration that good men before the time of Moses did not keep the Sabbath, is mere assertion, inasmuch as God appointed it

to a holy use in the time of Adam, and we do know of some in the patriarchal age who kept God's commandments, and were perfect before him.

In chapter xxix, Justin sneers at Sabbath observance by saying, "Think it not strange that we drink hot water on the Sabbaths." And as arguments against the Sabbath he says that God "directs the government of the universe on this day equally as on all others," as though this were inconsistent with the present sacredness of the Sabbath, when it was also true that God thus governed the world in the period when Justin acknowledges the Sabbath to have been obligatory. And he again refers to the sacrifices and to those who lived in the patriarchal age.

In chapter xli, Justin again brings forward his argument for Sunday from circumcision :—

"The command of circumcision, again, bidding [them] always circumcise the children on the eighth day, was a type of the true circumcision, by which we are circumcised from deceit and iniquity through Him who rose from the dead on the first day after the Sabbath [namely, through], our Lord Jesus Christ. For the first day after the Sabbath, remaining the first of all the days, is called, however, the eighth, according to the number of all the days of the cycle, and [yet] remains the first."

Sunday-keeping must be closely related to infant baptism, inasmuch as one of the chief arguments in modern times for the baptism of infants is drawn from the fact that God commanded the Hebrews to circumcise their male children; and Justin found his scriptural authority for first-day observance in the fact that this rite was to be performed when the child was eight days old! Yet this eighth day did not come on one day of the week, only, but on every day, and when it came on the seventh day it furnished Justin with

an argument against the sacredness of the Sabbath! But let it come on what day of the week it might (and it came on all alike), it was an argument for Sunday! O wonderful *eighth* day, that can thrive on that which is positively fatal to the seventh, and that can come every week on the first day thereof, though there be only seven days in each week!

In chapters xliii., and xlvi., and xcii., Justin reiterates the assertion that those who lived in the patriarchal age did not hallow the Sabbath. But as he adds no new thought to what has been already quoted from him, these need not be copied.

But in chapter xlvii., we have something of interest. Trypho asks Justin whether those who believe in Christ, and obey him, but who wish to "observe these [institutions] will be saved?" Justin answers: "In my opinion, Trypho, such an one will be saved, if he does not strive in every way to persuade other men . . . to observe the same things as himself, telling them that they will not be saved unless they do so." Trypho replied, "Why then have you said, 'In my opinion, such an one will be saved,' unless there are some who affirm that such will not be saved?"

In reply, Justin tells Trypho that there were those who would have no intercourse with, nor even extend hospitality to, such Christians as observed the law. And for himself he says:—

"But if some, through weak-mindedness, wish to observe such institutions as were given by Moses (from which they expect some virtue, but which we believe were appointed by reason of the hardness of the people's hearts), along with their hope in this Christ, and [wish to perform] the eternal and natural acts of righteousness and piety, yet choose to live with the Christians and the faithful, as I said before, not inducing them either to be

circumcised like themselves, or to keep the Sabbath, or to observe any other such ceremonies, then I hold that we ought to join ourselves to such, and associate with them in all things as kinsmen and brethren."

Justin's language shows that there were Sabbath-keeping Christians in his time. Such of them as were of Jewish descent no doubt generally retained circumcision. But it is very unjust in him to represent the Gentile Sabbath-keepers as observing this rite. That there were many of these is evident from the so-called "Apostolical Constitutions," and even from the Ignatian Epistles. One good thing, however, Justin does say. The keeping of the commandments he terms the performance of "the eternal and natural acts of righteousness." He would consent to fellowship those who do these things provided they made them no test for others. He well knew in such case that the Sabbath would die out in a little time. Himself and the more popular party at Rome honored as their festival the day observed by the heathen Romans, as he reminds the emperor in his *Apology*, and he was willing to fellowship the Sabbath-keepers if they would not test him by the commandments, *i. e.*, if they would fellowship him in violating them.

That Justin held to the abrogation of the ten commandments is also manifest. Trypho, in the tenth chapter of the *Dialogue*, having said to Justin, "You do not obey his commandments," and again, "You do not observe the law," Justin answers in chapter xi. as follows:—

"But we do not trust through Moses, or through the law; for then we would do the same as yourselves. But now—for I have read that there shall be a final law, and a covenant, the chiefest of all, which it is now incumbent on all men to observe, as many as are seeking after the

inheritance of God. For the law promulgated on Horeb is now old, and belongs to yourselves alone; but *this* is for all universally. Now, law placed against law has abrogated that which is before it, and a covenant which comes after in like manner has put an end to the previous one."

We must, therefore, pronounce Justin a man who held to the abrogation of the ten commandments, and that the Sabbath was a Jewish institution which was unknown before Moses, and of no authority since Christ. He held Sunday to be the most suitable day for public worship, but not upon the ground that the Sabbath had been changed to it, for he cuts up the Sabbath institution by the roots; and so far is he from calling this day the Christian Sabbath that he gives to it the name which it bore as a heathen festival.

CHAPTER V.

Irenæus—Dionysius—Melito—Bardesanes.

TESTIMONY OF IRENAEUS.

THIS father was born "somewhere between A. D. 120 and A. D. 140." He was "bishop of Lyons in France during the latter quarter of the second century," being ordained to that office "probably about A. D. 177." His work *Against Heresies* was written "between A. D. 182 and A. D. 188." First-day writers assert that Irenæus "says that the Lord's day was the Christian Sabbath." They profess to quote from him these words: "On the Lord's day every one of us Christians keeps the Sabbath, meditating on the law and rejoicing in the works of God."

No such language is found in any of the writings of this father. We will quote his entire testimony respecting the Sabbath and first-day, and the reader can judge. He speaks of Christ's observance of the Sabbath, and shows that he did not violate the day. Thus he says:—

"It is clear, therefore, that he loosed and vivified those who believe in him as Abraham did, doing nothing contrary to the law when he healed upon the Sabbath day. For the law did not prohibit men from being healed upon the Sabbaths; [on the contrary] it even circumcised them upon that day, and gave command that the offices should be performed by the priests for the people; yea, it did not disallow the healing even of dumb animals. Both at Siloam and on frequent subsequent occasions, did he perform cures upon the Sabbath; and for this reason many used to resort to him on the Sabbath days. For the law commanded them to abstain from every servile work, that is, from all grasping after wealth which is procured by trading and by other worldly business; but it exhorted them to attend to the exercises of the soul, which consist in reflection, and to addresses of a beneficial kind for their neighbor's benefit. And therefore the Lord reproved those who unjustly blamed him for having healed upon the Sabbath days. For he did not make void, but fulfilled the law, by performing the offices of the high priest, propitiating God for men, and cleansing the lepers, healing the sick, and himself suffering death, that exiled man might go forth from condemnation, and might return without fear to his own inheritance. And again, the law did not forbid those who were hungry on the Sabbath days to take food lying ready at hand: it did, however, forbid them to reap and to gather into the barn."—*Against Heresies*, b. iv. chap. viii. sects. 2, 3.

The case of the priests on the Sabbath he thus presents:—

"And the priests in the temple profaned the Sabbath, and were blameless. Wherefore, then, were they blameless? Because when in the temple they were not engaged in secular affairs, but in the service of the Lord, fulfilling the law, but not going beyond it, as that man did, who of

his own accord carried dry wood into the camp of God, and was justly stoned to death." Book iv. chap. viii. sect. 3.

Of the necessity of keeping the ten commandments, he speaks thus:—

"Now, that the law did beforehand teach mankind the necessity of following Christ, he does himself make manifest, when he replied as follows to him who asked him what he should do that he might inherit eternal life: 'If thou wilt enter into life, keep the commandments.' But upon the other asking, 'which?' again the Lord replied: 'Do not commit adultery, do not kill, do not steal, do not bear false witness, honor father and mother, and thou shalt love thy neighbor as thyself,'—setting as an ascending series before those who wished to follow him, the precepts of the law, as the entrance into life; and what he then said to one, he said to all. But when the former said, 'All these have I done' (and most likely he had not kept them, for in that case the Lord would not have said to him, 'Keep the commandments'), the Lord, exposing his covetousness, said to him, 'If thou wilt be perfect, go, sell all that thou hast, and distribute to the poor; and come follow me,' promising to those who would act thus, the portion belonging to the apostles. . . . But he taught that they should obey the commandments which God enjoined from the beginning, and do away with their former covetousness by good works, and follow after Christ." Book iv. chap. xii. sect. 5.

Irenæus certainly teaches a very different doctrine from that of Justin Martyr concerning the commandments. He believed that men must keep the commandments, in order to enter eternal life. He says further:—

"And [we must] not only abstain from evil deeds, but even from the desires after them. Now he did not teach us these things as being opposed to the law, but as fulfilling the law, and implanting in us the varied righteousness of the law. That would have been contrary to the law, if he had commanded his disciples to do anything which the law had prohibited." Book iv. chap. xiii. sect. 1.

He also makes the observance of the decalogue the test of true piety. Thus he says:—

"They (the Jews) had therefore a law, a course of discipline, and a prophecy of future things. For God at the first, indeed, warning them by means of natural precepts, which from the beginning he had implanted in mankind, that is, by means of the decalogue (which, if any one does not observe, he has no salvation), did then demand nothing more of them." Book iv. chap. xv. sect. 1.

The precepts of the decalogue he rightly terms "natural precepts," that is, precepts which constitute "the work of the law" written by nature in the hearts of all men, but marred by the presence of the carnal mind or law of sin in the members. That this law of God pertains alike to Jews and to Gentiles, he thus affirms:—

"Inasmuch, then, as all natural precepts are common to us and to them (the Jews), they had in them, indeed, the beginning and origin; but in us they have received growth and completion." Book iv. chap. xiii. sect. 4.

It is certain that Irenæus held the decalogue to be now binding on all men; for he says of it in the quotation above, "Which if any one does not observe, he has no salvation." But, though not consistent with his statement respecting the decalogue as the law of nature, he classes the Sabbath with circumcision, when speaking of it as a sign between God and Israel, and says, "The Sabbaths taught that we should continue day by day in God's service." "Moreover the Sabbath of God, that is, the kingdom, was, as it were, indicated by created things; in which [kingdom], the man who shall have persevered in serving God shall, in a state of rest, partake of God's table." He says also of Abraham that he was "without observance of Sabbaths." Book iv.

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chap. xvi. sects. 1, 2. But in the same chapter he again asserts the perpetuity and authority of the decalogue in these words:—

"Preparing man for this life, the Lord himself did speak in his own person to all alike the words of the decalogue; and therefore, in like manner, do they remain permanently with us, receiving, by means of his advent in the flesh, extension and increase, but not abrogation." Section 4.

This statement establishes the authority of each of the ten commandments in the gospel dispensation. Yet Irenæus seems to have regarded the fourth commandment as only a typical precept, and not of perpetual obligation like the others.

Irenæus regarded the Sabbath as something which pointed forward to the kingdom of God. Yet in stating this doctrine he actually indicates the origin of the Sabbath at creation, though, as we have seen, elsewhere asserting that it was not kept by Abraham. Thus, in speaking of the reward to be given the righteous, he says:—

"These are [to take place] in the times of the kingdom, that is, upon the seventh day, which has been sanctified, in which God rested from all the works which he created, which is the true Sabbath of the righteous, in which they shall not be engaged in any earthly occupation; but shall have a table at hand prepared for them by God, supplying them with all sorts of dishes." Book v. chap. xxxiii. sect. 2. And he elsewhere says: "In as many days as this world was made, in so many thousand years shall it be concluded. . . . For the day of the Lord is as a thousand years: and in six days created things were completed: it is evident, therefore, that they will come to an end at the sixth thousand year." Book v. chap. xxviii. sect. 3.

Though Irenæus is made by first-day writers to bear a very explicit testimony that Sunday is

the Christian Sabbath, the following, which constitutes the seventh fragment of what is called the "Lost Writings of Irenæus," is the only instance which I have found in a careful search through all his works in which he even mentions the first day. Here is the entire first-day testimony of this father:—

"This [custom], of not bending the knee upon Sunday, is a symbol of the resurrection, through which we have been set free, by the grace of Christ, from sins, and from death, which has been put to death under him. Now this custom took its rise from apostolic times, as the blessed Irenæus, the martyr and bishop of Lyons, declares in his treatise *On Easter*, in which he makes mention of Pentecost also; upon which [feast] we do not bend the knee, because it is of equal significance with the Lord's day, for the reason already alleged concerning it."

This is something very remarkable. It is not what Irenæus said, after all, but is what an unknown writer, in a work entitled *Quæs. et Resp. ad Othod.*, says of him. And all that this writer says of Irenæus is that he declares the custom of not kneeling upon Sunday "took its rise from apostolic times"! It does not even appear that Irenæus even used the term Lord's day as a title for the first day of the week. Its use in the present quotation is by the unknown writer to whom we are indebted for the statement here given respecting Irenæus. And this writer, whoever he be, is of the opinion that the Pentecost is of equal consequence with the so-called Lord's day! And well he may so judge, inasmuch as both of these Catholic festivals are only established by the authority of the church. The testimony of Irenæus in behalf of Sunday does therefore amount simply to this: That the res-

urrection is to be commemorated by "not bending the knee upon Sunday"!

The fiftieth fragment of the "Lost Writings of Irenæus" is derived from the Nitrian Collection of Syriac MSS. It relates to the resurrection of the dead. In a note appended to it the Syriac editor says of Irenæus that he "wrote to an Alexandrian to the effect that it is right, with respect to the feast of the resurrection, that we should celebrate it upon the first day of the week." No extant writing of Irenæus contains this statement, but it is likely that the Syriac editor possessed some portion of his works now lost. And here again it is worthy of notice that we have from Irenæus only the plain name of "first day of the week." As to the manner of celebrating it, the only thing which he sets forth is "not bending the knee upon Sunday."

In the thirty-eighth fragment of his "Lost Writings" he quotes Col. 2:16, but whether with reference to the seventh day, or merely respecting the ceremonial sabbaths, his comments do not determine. We have now given every statement of Irenæus which bears upon the Sabbath and the Sunday. It is manifest that the advocates of first-day sacredness have made Irenæus testify in its behalf to suit themselves. He alludes to the first day of the week once or twice, but never uses for it the title of Lord's day or Christian Sabbath, and the *only* thing which he mentions as entering into the celebration of the festival was that Christians should not kneel in prayer on that day! By first-day writers, Irenæus is made to bear an explicit testimony that Sunday is the Lord's day and the Christian Sabbath! And to give great weight to this alleged fact, they

say that he was the disciple of Polycarp, who was the disciple of John: and whereas John speaks of the Lord's day, Irenæus, who must have known what he meant by the term, says that the Lord's day is the first day of the week! But Polycarp, in his epistle, does not even mention the first day of the week, and Irenæus, in his extended writings, mentions it only twice, and that in "lost fragments," preserved at second-hand, and in neither instance does he call it anything but plain "first day of the week"! And the only honor which he mentions as due this day is that the knee should not be bent upon it! And even this was not spoken of every Sunday in the year, but only of "Easter Sunday," the anniversary of Christ's resurrection!

Here we might dismiss the case of Irenæus. But our first-day friends are determined at least to connect him with the use of Lord's day as a name for Sunday. They therefore bring forward Eusebius, who wrote 150 years later, to prove that Irenæus did call Sunday by that name. Eusebius alludes to the controversy in the time of Irenæus, respecting the *annual* celebration of Christ's resurrection in what was called the festival of the passover. He says (Eccl. Hist., b. v. chap. xxiii.) that the bishops of different countries, and Irenæus was of the number, decreed "that the mystery of our Lord's resurrection should be celebrated on no other day than the Lord's day; and that on this day alone we should observe the close of the paschal fasts," and not on the fourteenth of the first month as practiced by the other party. And in the next chapter, Eusebius represents Irenæus as writing a letter to this effect to the Bishop of Rome. But observe,

Eusebius does not quote the words of any of these bishops, but simply gives their decisions in his own language. There is therefore no proof that they used the term Lord's day instead of first day of the week. But we have evidence that in the decision of this case which Irenæus sent forth, he used the term "first day of the week." For the introduction to the fiftieth fragment of his "Lost Writings," already quoted, gives an ancient statement of his words in this decision, as plain "first day of the week." It is Eusebius who gives us the term Lord's day in recording what was said by these bishops concerning the first day of the week. In his time, A. D. 324, Lord's day had become a common designation of Sunday. But it was not such in the time of Irenæus, A. D. 178. We have found no writer who flourished before him who applies it to Sunday; it is not so applied by Irenæus; and we shall find no decisive instance of such use till the close of the second century.

TESTIMONY OF DIONYSIUS, BISHOP OF CORINTH.

This father, about A. D. 170, wrote a letter to the Roman church, in which are found these words:—

"We passed this holy Lord's day, in which we read your letter, from the constant reading of which we shall be able to draw admonition, even as from the reading of the former one you sent us written through Clement."

This is the earliest use of the term Lord's day to be found in the fathers. But it cannot be called a decisive testimony that Sunday was thus known at this date, inasmuch as every writer who precedes Dionysius calls it "first day of the week," "eighth day," or "Sunday," but never once by

this title; and Dionysius says nothing to indicate that Sunday was intended, or to show that he did not refer to that day which alone has the right to be called the Lord's "holy day." Isa. 58:13. We have found several express testimonies to the sacredness of the Sabbath in the writers already examined.

TESTIMONY OF MELITO, BISHOP OF SARDIS.

This father wrote about A. D. 177. We know little of this writer except the titles of his books, which Eusebius has preserved to us. One of these titles is this: "On the Lord's Day." But it should be remembered that down to this date no writer has called Sunday the Lord's day; and that every one who certainly spoke of that day called it by some other name than Lord's day. To say, therefore, as do first-day writers, that Melito wrote of Sunday, is to speak without just warrant. He uses *τῆς κυριακῆς*, "the Lord's," but does not join with it *ἡμέρα*, a "day," as does John. He wrote of something pertaining to the Lord, but it is not certain that it was the Lord's day. Moreover, Clement, who next uses this term, uses it in a mystical sense.

TESTIMONY OF THE HERETIC BARDESANES.

Bardesanes, the Syrian, flourished about A. D. 180. He belonged to the Gnostic sect of Valentinians, and abandoning them, "devised errors of his own." In his "Book of the Laws of Countries," he replies to the views of astrologers who assert that the stars govern men's actions. He shows the folly of this by enumerating the peculiarities of different races and sects. In doing this, he speaks of the strictness with which the Jews

kept the Sabbath. Of the new sect called Christians, which "Christ at his advent planted in every country," he says:—

"On one day, the first of the week, we assemble ourselves together, and on the days of the readings we abstain from [taking] sustenance."

This shows that the Gnostics used Sunday as the day for religious assemblies. Whether he recognized others besides Gnostics, as Christians, we cannot say. We find no allusion, however, to Sunday as a day of abstinence from labor, except so far as necessary for their meetings. What their days of fasting, which are here alluded to, were, cannot now be determined. It is also worthy of notice that this writer, who certainly speaks of Sunday, and this as late as A. D. 180, does not call it Lord's day, nor give it any sacred title whatever, but speaks of it as "first day of the week." No writer down to A. D. 180, who is known to speak of Sunday, calls it the Lord's day.

CHAPTER VI.

Theophilus—Clement of Alexandria.

TESTIMONY OF THEOPHILUS OF ANTIOCH.

THIS father became Bishop of Antioch in A. D. 168, and died A. D. 181. First-day writers represent him as saying, "Both custom and reason challenge from us that we should honor the Lord's day, seeing on that day it was that our Lord Jesus completed his resurrection from the dead." These writers, however, give no reference to the

particular place in the works of Theophilus where this is to be found. I have carefully examined every paragraph of all the extant writings of this father, and that several times over, without discovering any such statement. I am constrained, therefore, to state that nothing of the kind above quoted is to be found in Theophilus! And further than this, the term Lord's day does not occur in this writer, nor does he even refer to the first day of the week except in quoting Genesis 1, in a *single instance!* But though he makes no mention of the Sunday festival, he makes the following reference to the Sabbath in his remarks concerning the creation of the world:—

"Moreover [they spoke], concerning the seventh day, which all men acknowledge; but the most know not that what among the Hebrews is called the 'Sabbath,' is translated into Greek the 'seventh' (*έβδομης*), a name which is adopted by every nation, although they know not the reason of the appellation."—*Theophilus to Autolycus*, b. ii. chap. xii.

Though Theophilus is in error in saying that the Hebrew word *Sabbath* is translated into Greek *seventh*, his statement indicates that he held the origin of the Sabbath to be when God sanctified the seventh day. These are the words of Scripture, as given by him, on which he wrote the above:—

"And on the sixth day God finished his works which he made, and rested on the seventh day from all his works which he made. And God blessed the seventh day, and sanctified it; because in it he rested from all his works which God began to create." Book ii. chap. xi.

In the fifteenth chapter of this book, he compares those who "keep the law and commandments of God" to the fixed stars, while the "wandering stars" are "a type of the men who have

wandered from God, abandoning his law and commandments." Of the law itself, he speaks thus :—

" We have learned a holy law; but we have as law-giver him who is really God, who teaches us to act righteously, and to be pious, and to do good." After quoting all but the third and fourth commandments, he says : " Of this great and wonderful law which tends to all righteousness, the TEN HEADS are such as we have already rehearsed." Book iii. chap. ix.

He makes the keeping of the law and commandments the condition of a part in the resurrection to eternal life :—

" For God has given us a law and holy commandments; and every one who keeps these can be saved, and, obtaining the resurrection, can inherit incorruption." Book ii. chap. xxvii.

And yet this man who bears such a noble testimony to the commandments and the law, and who says not one word concerning the festival of Sunday, is made to speak explicitly in behalf of this so-called Christian Sabbath !

TESTIMONY OF CLEMENT OF ALEXANDRIA,
A. D. 194.

This father was born about A. D. 160, and died about A. D. 220. He wrote about A. D. 194, and is the first of the fathers who uses the term Lord's day in such a manner as possibly to signify by it the first day of the week. And yet he expressly speaks of the Sabbath as a day of rest, and of the first day of the week as a day for labor ! The change of the Sabbath and the institution of the so-called Christian Sabbath were alike unknown to him. Of the ten commandments, he speaks thus :—

" We have the decalogue given by Moses, which, indi-

cating by an elementary principle, simple and of one kind, defines the designation of sins in a way conducive to salvation," etc.—*The Instructor*, b. iii. chap. xii.

He thus alludes to the Sabbath :—

" Thus the Lord did not hinder from doing good while keeping the Sabbath; but allowed us to communicate of those divine mysteries, and of that holy light, to those who are able to receive them."—*The Miscellanies*, b. i. chap. i.

" To restrain one's self from doing good is the work of vice; but to keep from wrong is the beginning of salvation. So the Sabbath, by abstinence from evils, seems to indicate self-restraint." Book iv. chap. iii.

He calls love the Lord of the Sabbath :—

" He convicted the man, who boasted that he had fulfilled the injunctions of the law, of not loving his neighbor; and it is by beneficence that the love which, according to the Gnostic ascending scale, is Lord of the Sabbath, proclaims itself." Book iv. chap. vi.

Referring to the case of the priests in Eze. 43 : 27, he says :—

" And they purify themselves seven days, the period in which creation was consummated. For on the seventh day the rest is celebrated; and on the eighth, he brings a propitiation, as it is written in Ezekiel, according to which propitiation the promise is to be received." Book iv. chap. xxv.

We come now to the first instance in the fathers in which the term Lord's day is perhaps applied to Sunday. Clement is the father who does this, and he very properly substantiates it with evidence. He does not say that Saint John thus applied this name, but he finds authority for this in the writings of the heathen philosopher Plato, who, he thinks, spoke of it prophetically !

" And the Lord's day Plato prophetically speaks of in the tenth book of the *Republic*, in these words : ' And when seven days have passed to each of them in the

meadow, on the eighth day they are to set out and arrive in four days.' By the meadow is to be understood the fixed sphere, as being a mild and genial spot, and the locality of the pious; and by the seven days each motion of the seven planets, and the whole practical art which speeds to the end of the rest. But after the wandering orbs the journey leads to Heaven, that is, to the eighth motion and day. And he says that souls are gone on the fourth day, pointing out the passage through the four elements." Book v. chap. xiv.

By the eighth day to which Clement here applies the name of Lord's day the first day is possibly intended, though he appears to speak solely of mystical days. But having said thus much in behalf of the eighth day, he in the very next sentence commences to establish from the Greek writers the sacredness of that seventh day which the Hebrews hallowed. This shows that whatever regard he might have for the eighth day, he certainly cherished the seventh day as sacred. Thus he continues:—

"But the seventh day is recognized as sacred, not by the Hebrews only, but also by the Greeks; according to which the whole world of all animals and plants revolves. Hesiod says of it:—

"The first, and fourth, and seventh days were held sacred.'

"And again: 'And on the seventh the sun's resplendent orb.'

"And Homer: 'And on the seventh then came the sacred day.'

"And: 'The seventh was sacred.'

"And again: 'It was the seventh day, and all things were accomplished.'

"And again: 'And on the seventh morn we leave the stream of Acheron.'

"Callimachus the poet also writes: 'It was the seventh morn, and they had all things done.'

"And again: 'Among good days is the seventh day, and the seventh race.'

"And: 'The seventh is among the prime, and the seventh is perfect.'

"And:

'Now all the seven were made in starry heaven,
In circles shining as the years appear.'

"The Elegies of Solon, too, intensely deify the seventh day." Book v. chap. xiv.

Some of these quotations are not now found in the writings which Clement cites. And whether or not he rightly applies them to the seventh-day Sabbath, the fact that he does so apply them is incontestable proof that he honored that day as sacred, whatever might also be his regard for that day which he distinguishes as the eighth.

In book vi., chapter v., he alludes to the celebration of some of the annual sabbaths. And in chapter xvi., he thus speaks of the fourth commandment:—

"And the fourth word is that which intimates that the world was created by God, and that *he gave us the seventh day as a rest*, on account of the trouble that there is in life. For God is incapable of weariness, and suffering, and want. *But we who bear flesh need rest.* The seventh day, therefore, is proclaimed a rest—abstraction from ills—preparing for the primal day, our true rest; which, in truth, is the first creation of light, in which all things are viewed and possessed. From this day the first wisdom and knowledge illuminate us."

This certainly teaches that the Sabbath was made for man, and that he now needs it as a day of rest. It also indicates that Clement recognized the authority of the fourth commandment, for he treats of the ten commandments in order, and comments on what each enjoins or forbids. In the next paragraph, however, he makes some remarkable suggestions. Thus he says:—

"Having reached this point, we must mention these

things by the way; since the discourse has turned on the seventh and the eighth. For the eighth may possibly turn out to be properly the seventh, and the seventh, manifestly the sixth, and the latter,* properly the Sabbath, and the seventh, a day of work. For the creation of the world was concluded in six days." Book vi. chap. xvi.

Clement thinks it possible that the eighth day (Sunday), may really be the seventh day, and that the seventh day (Saturday) may in fact be the true sixth day. But let not our Sunday friends exult at this, for Clement by no means helps their case. Having said that Sunday may be properly the seventh day, and Saturday manifestly the sixth day, he calls "the LATTER properly the Sabbath, and the seventh a day of work"! By "the latter," of necessity must be understood the day last mentioned, which he says should be called not the seventh, but the sixth; and by "the seventh," must certainly be intended that day which he says is not the eighth, but the seventh, that is to say, Sunday. It follows therefore in the estimation of Clement that Sunday was a day of ordinary labor, and Saturday, the day of rest. He had an excellent opportunity to say that the eighth day or Sunday was not only the seventh day, but also the true Sabbath, but instead of doing this he gives this honor to the day which he says is not the seventh but the sixth, and declares that the real seventh day or Sunday is "a day of work." And he proceeds at length to

*We notice that one first-day writer is so determined that Clement shall testify in behalf of Sunday, that he deliberately changes his words. Instead of giving his words as they are, thus: "the latter, properly the Sabbath," in which case, as the connection shows, Saturday is the day intended, he gives them thus: "The eighth, properly the Sabbath," thereby making him call Sunday the Sabbath. This is a remarkable fraud, but it shows that the words as written by Clement could not be made to uphold Sunday. See "The Lord's Day," by Rev. G. H. Jenks, p. 50.

show the sacredness and importance of the number six. His opinion of the numbering of the days is unimportant; but the fact that this father who is the first writer that connects the term Lord's day with the eighth day or Sunday, does expressly represent that day as one of ordinary labor, and does also give to the previous day the honors of the Sabbath is something that should shut the mouths of those who claim him as a believer in the so-called Christian Sabbath.

In the same chapter, this writer alludes to the Sabbath vaguely, apparently understanding it to prefigure the rest that remains to the people of God:—

"Rightly, then, they reckon the number seven motherless and childless, interpreting the Sabbath, and figuratively expressing the nature of the rest, in which 'they neither marry nor are given in marriage any more.'"

The following quotation completes the testimony of Clement. He speaks of the precept concerning fasting, that it is fulfilled by abstinence from sinful pleasure. And thus he says:—

"He fasts, then, according to the law, abstaining from bad deeds, and, according to the perfection of the gospel, from evil thoughts. Temptations are applied to him, not for his purification, but, as we have said, for the good of his neighbors, if, making trial of toils and pains, he has despised and passed them by. The same holds of pleasure. For it is the highest achievement for one who has had trial of it, afterwards to abstain. For what great thing is it, if a man restrains himself in what he knows not? He, in fulfillment of the precept, according to the gospel, keeps the Lord's day, when he abandons an evil disposition, and assumes that of the Gnostic, glorifying the Lord's resurrection in himself." Book vii. chap. xii.

Clement asserts that one fasts according to the law when he abstains from evil deeds, and, according to the gospel, when he abstains from evil

thoughts. He shows how the precept respecting fasting is fulfilled when he speaks of one who "in fulfillment of the precept, according to the gospel, keeps the Lord's day when he abandons an evil disposition." This abandonment of an evil disposition, according to Clement, keeps the Lord's day, and glorifies the Lord's resurrection. But this duty pertains to no one day of the week, but to all alike, so that he seems evidently to inculcate a perpetual Lord's day, even as Justin Martyr enjoins the observance of a "perpetual Sabbath," to be acceptably sanctified by those who maintain true repentance. Though these writers are not always consistent with themselves, yet two facts go to show that Clement in this book means just what his words literally import, viz., that the keeping of the Lord's day and the glorifying of the resurrection is not the observance of a certain day of the week, but the performance of a work which embraces every day of one's whole life.

1. The first of these facts is his express statement of this doctrine in the first paragraph of the seventh chapter of this book. Thus he says:—

"Now, we are commanded to reverence and to honor the same one, being persuaded that he is Word, Saviour, and Leader, and by him, the Father, NOT ON SPECIAL DAYS, AS SOME OTHERS, but *doing this continually in our whole life*, and in every way. Certainly the elect race, justified by the precept, says, 'Seven times a day have I praised thee.' Whence not in a specified place, or selected temple, or at certain festivals, and on appointed days, but *during his whole life*, the Gnostic in every place, even if he be alone by himself, and wherever he has any of those who have exercised the like faith, honors God; that is, acknowledges his gratitude for the knowledge of the way to live." Book vii. chap. vii.

2. The second of these facts is that in book vi., chapter xvi., as already quoted, he expressly represents Sunday as "a day of work."

Certainly Clement of Alexandria should not be cited as teaching the change of the Sabbath, or advocating the so-called Christian Sabbath.

CHAPTER VII.

TESTIMONY OF TERTULLIAN, A. D. 200.

THIS writer contradicts himself in the most extraordinary manner concerning the Sabbath and the law of God. He asserts that the Sabbath was abolished by Christ, and elsewhere emphatically declares that he did not abolish it. He says that Joshua violated the Sabbath, and then expressly declares that he did not violate it. He says that Christ broke the Sabbath, and then shows that he never did this. He represents the eighth day as more honorable than the seventh, and elsewhere states just the reverse. He asserts that the law is abolished, and in other places affirms its perpetual obligation. He speaks of the Lord's day as the eighth day, and is the second of the early writers who makes an application of this term to Sunday, if we allow Clement to have really spoken of it. But though he thus uses the term like Clement he also like him teaches a perpetual Lord's day, or, like Justin Martyr, a perpetual Sabbath in the observance of every day. And with the observance of Sunday as the Lord's day he brings in "offerings for the dead" and the perpetual use of the sign of the cross. But he expressly affirms that

these things rest, not upon the authority of the Scriptures, but wholly upon that of tradition and custom. And though he speaks of the Sabbath as abrogated by Christ, he expressly contradicts this by asserting that Christ "did not at all rescind the Sabbath," and that he imparted an additional sanctity to that day which from the beginning had been consecrated by the benediction of the Father. This strange mingling of light and darkness plainly indicates the age in which this author lived. He was not so far removed from the time of the apostles but that many clear rays of divine truth shone upon him; and he was far enough advanced in the age of apostasy to have its dense darkness materially affect him. He stood on the line between expiring day and advancing night. Sometimes the law of God was unspeakably sacred; at other times tradition was of higher authority than the law. Sometimes divine institutions were alone precious in his estimation; at others he was better satisfied with those which were sustained only by custom and tradition.

Tertullian's first reference to Sunday is found in that part of his *Apology* in which he excuses his brethren from the charge of sun-worship. Thus he says:—

"Others, again, certainly with more information and greater verisimilitude, believe that the sun is our God. We shall be counted Persians, perhaps, though we do not worship the orb of day painted on a piece of linen cloth, having himself everywhere in his own disk. The idea, no doubt, has originated from our being known to turn to the east in prayer. But you, many of you, also, under pretense sometimes of worshiping the heavenly bodies, move your lips in the direction of the sunrise. In the same way, if we devote Sunday to rejoicing, from a

far different reason than sun-worship, we have some resemblance to those of you who devote the day of Saturn to ease and luxury, though they, too, go far away from Jewish ways, of which indeed they are ignorant."—*Thelwell's Translation*, sect. 16.

Several important facts are presented in this quotation.

1. Sunday was an ancient heathen festival in honor of the sun.

2. Those Christians who observed the festival of Sunday were claimed by the heathen as sun-worshippers.

3. The entrance of the Sunday festival into the church in an age of apostasy when men very generally honored it, was not merely not difficult to be effected, it was actually difficult to be prevented.

It would seem from the closing sentence that some of the heathen used the seventh day as a day of ease and luxury. But Mr. Reeve's Translation gives a very different sense. He renders Tertullian thus:—

"We solemnize the day after Saturday in contradistinction to those who call this day their Sabbath, and devote it to ease and eating, deviating from the old Jewish customs, which they are now very ignorant of."

The persons here mentioned so contemptuously could not be heathens, for they do not call any day "their Sabbath." Nor could they be Jews, as is plain from the form of expression used. If we accept Mr. Reeve's Translation, these persons were Christians who observe the seventh day. Tertullian does not say that the Sunday festival was observed by divine authority, but that they might distinguish themselves from those who call the seventh day the Sabbath.

Tertullian again declares that his brethren did not observe the days held sacred by the Jews.

"We neither accord with the Jews in their peculiarities in regard to food, nor in their sacred days."—*Apolo-gy*, sect. 21.

But those Christians who would not keep the Sabbath because the festival of Sunday was in their estimation more worthy of honor, or more convenient to observe, were greatly given to the observance of other days, in common with the heathen, besides Sunday. Thus Tertullian charges home upon them this sin:—

"The Holy Spirit upbraids the Jews with their holy days. 'Your sabbaths, and new moons, and ceremonies,' says he, 'my soul hateth.' By us (to whom Sabbaths are strange, and the new moons, and festivals formerly beloved by God) the Saturnalia and New Year's and mid-winter's festivals and Matronalia are frequented—presents come and go—New Year's gifts—games join their noise—banquets join their din! Oh! better fidelity of the nations to their own sect, which claims no solemnity of the Christians for itself! Not the Lord's day, not Pentecost, even if they had known them, would they have shared with us; for they would fear lest they should seem to be Christians. *We* are not apprehensive lest we seem to be *heathens*! If any indulgence is to be granted to the flesh, you have it. I will not say your own days, but more too; for to the *heathens* each festive day occurs but once annually; *you* have a festive day every eighth day."—*On Idolatry*, chap. xiv.

These Sunday-festival Christians, "to whom Sabbaths" were "strange," could not have kept Sunday as a Sabbath. They had never heard that by divine authority the Sabbath was changed from the seventh to the first day of the week, and that Sunday is the Christian Sabbath. Let any candid man read the above words from Tertullian, and then deny, if he can, that these strangers to

the Sabbath, and observers of heathen festivals, were not a body of apostatizing Christians!

Hereafter Tertullian will give an excellent commentary on his quotation from Isaiah. It seems from him that the so-called Lord's day came once in eight days. Were these words to be taken in their most obvious sense, then it would come one day later each week than it did the preceding week, and thus it would come successively on all the days of the week in order, at intervals of eight days. He might in such case well say:—

"However, *every* day is the Lord's; every hour, every time, is apt for baptism; if there is a difference in the solemnity, in the grace, distinction there is none."—*On Baptism*, chap. xix.

But it seems that Tertullian by the eighth day intended Sunday. And here is something from him relative to the manner of keeping it. Thus he says:—

"In the matter of *kneeling* also, prayer is subject to diversity of observance, through the act of some few who abstain from kneeling on the Sabbath; and since this dissension is particularly on its trial before the churches, the Lord will give his grace that the dissentients may either yield, or else indulge their opinion without offense to others. We, however (just as we have received), only on the day of the Lord's resurrection ought to guard not only against kneeling, but every posture and office of solicitude; deferring even our businesses, lest we give any place to the devil. Similarly, too, in the period of Pentecost; which period we distinguish by the same solemnity of exultation. But who would hesitate *every* day to prostrate himself before God, at least in the first prayer with which we enter on the daylight?"—*On Prayer*, chap. xxiii.

A more literal translation of this passage would expressly connect the term Lord's day with the day of Christ's resurrection, the original being

"die Dominico resurrexionis." The special weekly honor which Tertullian would have men confer solely upon Sunday was to pray on that day in a *standing* posture. And somewhat to his annoyance, "some few" would thus act with reference to the Sabbath. There is, however, some reference to the deferral of business on Sunday. And this is worthy of notice, for it is the first sentence we have discovered that looks like abstinence from labor on Sunday, and we shall not find another before the time of Constantine's famous Sunday law, A. D. 321.

But this passage is far from asserting that labor on Sunday was sinful. It speaks of "deferring even our businesses;" but this does not necessarily imply anything beyond its postponement during the hours devoted to religious services. And we shall find nothing in Tertullian, nor in his cotemporaries, that will go beyond this, while we shall find much to restrict us to the interpretation of his words here given. Tertullian could not say that Sabbaths were strange to him and his brethren if they religiously refrained from labor on each Sunday. But let us hear him again concerning the observance of Sunday and kindred practices:—

"We take also, in meetings before daybreak, and from the hand of none but the presidents, the sacrament of the Eucharist, which the Lord both commanded to be eaten at meal-times, and enjoined to be taken by all [alike]. As often as the anniversary comes round, we make offerings for the dead as birth-day honors. We count fasting or kneeling in worship on the Lord's day to be unlawful. We rejoice in the same privilege also from Easter to Whitsunday. We feel pained should any wine or bread, even though our own, be cast upon the ground. At every forward step and movement, at every going in and out, when we put on our clothes and shoes, when we bathe, when

we sit at table, when we light the lamps, on couch, on seat, in all the ordinary actions of daily life, we trace upon the forehead the sign [of the cross].

"If, for these and other such rules, you insist upon having positive Scripture injunction, you will find none. Tradition will be held forth to you as the originator of them, custom, as their strengthener, and faith, as their observer. That reason will support tradition, and custom, and faith, you will either yourself perceive, or learn from some one who has."—*De Corona*, sects. 3 and 4.

The things which he counted unlawful on Sunday he expressly names. These are fasting and kneeling on that day. But ordinary labor does not come into his list of things unlawful on that day. And now observe what progress apostasy and superstition had made in other things also. "Offerings for the dead" were regularly made, and the sign of the cross was repeated as often as God would have men rehearse his commandments. See Deut. 6:6-9. And now if you wish to know Tertullian's authority for the Sunday festival, offerings for the dead, and the sign of the cross, he frankly tells you what it is. He had no authority from the Scriptures. Custom and tradition were all that he could offer. Modern divines can find plenty of authority, from the Scriptures, as they assert, for maintaining the so-called Lord's day. Tertullian knew of none. He took the Sunday festival, offerings for the dead, and the sign of the cross, on the authority of custom and tradition; if you take the first on such authority, why do you not, also, the other two?

But Tertullian finds it necessary to write a second defense of his brethren from the charge of being sun-worshipers, a charge directly connected with their observance of the festival of Sunday. Here are his words:—

"Others, with greater regard to good manners, it must be confessed, suppose that the sun is the god of the Christians, because it is a well-known fact that we pray towards the east, or because we make Sunday a day of festivity. What then? Do you do less than this? Do not many among you, with an affectation of sometimes worshiping the heavenly bodies likewise, move your lips in the direction of the sunrise? It is you, at all events, who have even admitted the sun into the calendar of the week; and you have selected its day [Sunday], in preference to the preceding day, as the most suitable in the week for either an entire abstinence from the bath, or for its postponement until the evening, or for taking rest, and for banqueting. By resorting to these customs, you deliberately deviate from your own religious rites to those of strangers. For the Jewish feasts are the Sabbath and 'the Purification,' and Jewish also are the ceremonies of the lamps, and the fasts of unleavened bread, and the 'littoral prayers,' all which institutions and practices are of course foreign from your gods. Wherefore, that I may return from this digression, you who reproach us with the sun and Sunday should consider your proximity to us. We are not far off from your Saturn and your days of rest."—*Ad Nationes*, b. i. chap. xiii.

Tertullian in this discourse addresses himself to the nations still in idolatry. The heathen festival of Sunday, which was with some nations more ancient, had been established among the Romans at a comparatively recent date, though earlier than the time of Justin Martyr, the first Christian writer in whom an authentic mention of the day is found. The heathen reproached the early Sunday Christians with being sun-worshipers, "because," says Tertullian, "we pray towards the east, or because we make Sunday a day of festivity." And how does Tertullian answer this grave charge? He could not say, We do it by command of God to honor the first day of the week, for he expressly states in a former quotation that no such precept exists. So he retorts thus: "What

then? Do you [heathen] do less than this?" And he adds: "You have selected its day [Sunday] in preference to the preceding day" (Saturday), etc. That is to say, Tertullian wishes to know why, if the heathen could choose Sunday in preference to Saturday, the Christians could not have the same privilege! Could there be a stronger incidental evidence that Sunday was cherished by the early apostatizing Christians, not because commanded of God, but because it was generally observed by their heathen neighbors, and therefore more convenient to them?

But Tertullian next avows his faith in the ten commandments as "the rules of our regenerate life," that is to say, the rules which govern Christian men; and he gives the preference to the seventh day over the eighth:—

"I must also say something about the period of the soul's birth, that I may omit nothing incidental in the whole process. A mature and regular birth takes place, as a general rule, at the commencement of the tenth month. They who theorize respecting numbers, honor the number ten as the parent of all the others, and as imparting perfection to the human nativity. For my own part, I prefer viewing this measure of time in reference to God, as if implying that the ten months rather initiated man into the ten commandments; so that the numerical estimate of the time needed to consummate our natural birth should correspond to the numerical classification of the rules of our regenerate life. But inasmuch as birth is also completed with the seventh month, I more readily recognize in this number than in the eighth the honor of a numerical agreement with the Sabbatical period; so that the month in which God's image is sometimes produced in a human birth, shall in its number tally with the day on which God's creation was completed and hallowed."—*De Anima*, chap. xxxvii.

This kind of reasoning is of course destitute of any force. But in adducing such an argument

Tertullian avows his faith in the ten commandments as the rule of the Christian's life, gives the preference to the seventh day as the Sabbath, and deduces the origin of the Sabbath from God's act of hallowing the seventh day at creation.

Though Tertullian elsewhere, as we shall see, speaks lightly of the law of God, and represents it as abolished, his next testimony most sacredly honors that law, and while acknowledging the Sabbath as one of its precepts, he recognizes the authority of the whole code. Thus he says:—

"Of how deep guilt, then, adultery—which is likewise a matter of fornication, in accordance with its criminal function—is to be accounted, the law of God first comes to hand to show us ; if it is true [as it is], that after interdicting the superstitious service of alien gods, and the making of idols themselves, after commanding [to religious observance] the veneration of the Sabbath, after commanding a religious regard toward parents, second [only to that] toward God, [that law] laid, as the next substratum in strengthening and fortifying such counts, no other precept than 'Thou shalt not commit adultery.'”—*On Modesty*, chap. v.

And of this precept Tertullian presently tells us that it stands "in the very forefront of the most holy law, among the primary counts of the celestial edict."

In his treatise "On Fasting," chapter xiv., he terms "the Sabbath—a day never to be kept as a fast except at the passover season, according to a reason elsewhere given." And in chapter xv., he excepts from the two weeks in which meat was not eaten "the Sabbaths" and "the Lord's days."

But in his "Answer to the Jews," chapter ii., he represents the law as variously modified from Adam to Christ; he denies "that the Sabbath is

still to be observed;" classes it with circumcision; declares that Adam was "inobsevant of the Sabbath;" affirms the same of Abel, Noah, Enoch, and Melchizedek, and asserts that Lot "was freed from the conflagration of the Sodomites" "for the merits of righteousness, without observance of the law." And in the beginning of chapter iii., he again classes the Sabbath with circumcision, and asserts that Abraham did not "observe the Sabbath."

In chapter iv., he declares that "the observance of the Sabbath" was "temporary." And he continues thus:—

"For the Jews say, that from the beginning God sanctified the seventh day, by resting on it from all his works which he made ; and that thence it was, likewise, that Moses said to the people : 'Remember the day of the Sabbaths,' " etc.

Now see how Tertullian and his brethren disposed of this commandment respecting the seventh day:—

"Whence we [Christians] understand that we still more ought to observe a Sabbath from all 'servile work' always, and not only every seventh day, but through all time."

That is to say in plain language, they would, under pretense of keeping every day as a Sabbath, not only work on the seventh day of the week, but on all the days of the week. But this plainly proves that Tertullian did not think the seventh day was superseded by the first. And thus he proceeds:—

"And through this arises the question for us, what Sabbath God willed us to keep."

Our first-day friends quote Tertullian in behalf of what they call the Christian Sabbath,

Had he believed in such an institution he would certainly have named it in answer to this question. But mark his answer:—

"For the Scriptures point to a Sabbath eternal and a Sabbath temporal. For Isaiah the prophet says, 'Your Sabbaths my soul hateth.' And in another place he says, 'My Sabbaths ye have profaned.' Whence we discern that the temporal Sabbath is human, and the eternal Sabbath is accounted divine."

This temporal Sabbath is the seventh day; this eternal Sabbath is the keeping of all days alike, as Tertullian affirms that he and those with him did.

He next declares that Isaiah's prediction respecting the Sabbath in the new earth (Isa. 66: 22, 23), was "fulfilled in the times of Christ, when all flesh—that is, every nation—came to adore in Jerusalem God the Father." And he adds: "Thus, therefore, before this temporal Sabbath [the seventh day], there was withal an eternal Sabbath foreshown and foretold," i. e., the keeping of all days alike. And this he fortifies by the assertion that the holy men before Moses did not observe the seventh day. And in proof that the Sabbath was one day to cease, he cites the compassing of Jericho for seven days, one of which must have been the Sabbath. And to this he adds the case of the Maccabees who fought certain battles on the Sabbath. In due time we shall see how admirably he answers such objections as these of his own raising.

In chapter vi., he repeats his theory of the "Sabbath temporal" [the seventh day], and the "Sabbath eternal" or the "Spiritual Sabbath," which is "to observe a Sabbath from all 'servile works' always, and not only every seventh day,

but through all time." He says that the ancient law has ceased, and that "the new law" and the "Spiritual Sabbath" have come.

In the twentieth chapter of his first book against Marcion, Tertullian cites Hosea 2:11, and Isa. 1:13, 14, to prove that the Sabbath is now abrogated. And in his fifth book against Marcion, chapter iv., he quotes Gal. 4:10; John 19:31; Isa. 1:13, 14; Amos 5:21, and Hosea 2:11, to prove that "the Creator abolished his own laws," and that he "destroyed the institutions which he set up himself." These quotations are apparently designed to prove that the Sabbath is abolished, but he does not enter into argument from them. But in the nineteenth chapter of this book he quotes Col. 2:16, 17, and simply says of the law: "The apostle here teaches clearly how it has been abolished, even by passing from shadow to substance—that is, from figurative types to the reality, which is Christ." This remark is truthful and would justly exclude the moral law from this abolition.

But in chapter xxi. of his second book against Marcion, he answers the very objection against the Sabbath which himself has elsewhere urged, as we have noticed, drawn from the case of Jericho. He says to Marcion:—

"You do not, however, consider the law of the Sabbath: they are human works, not divine, which it prohibits. For it says, 'Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work.' What work? Of course your own. The conclusion is, that from the Sabbath day he removes those works which he had before enjoined for the six days, that is, your own works; in other words, human works of daily life. Now, the carrying around of the ark is evidently not an ordi-

nary daily duty, nor yet a human one; but a rare and a sacred work, and, as being then ordered by the direct precept of God, a divine one. . . . Thus, in the present instance, there is a clear distinction respecting the Sabbath's prohibition of human labors, not divine ones. Accordingly, the man who went and gathered sticks on the Sabbath day was punished with death. For it was his own work which he did; and this the law forbade. They, however, who on the Sabbath carried the ark round Jericho, did it with impunity. For it was not their own work, but God's, which they executed, and that, too, from his express commandment."

In the following chapter he again cites Isa. 1:11-14, as proof that the Sabbath is abolished. He will, however, presently explain this text which he has so many times used against the Sabbath, and show that it actually has no such bearing. In the meantime he will again declare that Joshua did not break the Sabbath, and having done this he will find it in order again to assert that "the Sabbath was actually then broken by Joshua." In his fourth book against Marcion, chapter xii, he discusses the question whether Christ as Lord of the Sabbath had the right to annul the Sabbath, and whether in his life he did actually violate it. To do this he again cites the case of Jericho, and actually affirms that the Sabbath was broken on that occasion, and at the same time denies it. Thus he says:—

"If Christ interfered with the Sabbath, he simply acted after the Creator's example; inasmuch as in the siege of the city of Jericho the carrying around the walls of the ark of the covenant for eight days running, and therefore on a Sabbath day, actually annulled the Sabbath, by the Creator's command—according to the opinion of those who think this of Christ [Luke 6:1-5] in their ignorance that neither Christ nor the Creator violated the Sabbath, as we shall by-and-by show. And yet the Sabbath was actually then broken by Joshua, so that the present charge might be alleged also against Christ."

The Sabbath was not violated in the case of Jericho, and yet it certainly was there violated! Tertullian adds that if Christ hated the Sabbath he was in this like the Creator himself, who declares [Isa. 1:14] that he hates it. He forgets that the Creator has expressly declared his great regard for the Sabbath by this very prophet [chap. 58:13, 14], and overlooks the fact that what God hates is the hypocritical conduct of the people as set forth in Isaiah 1. In his fourth book against Marcion, chapter xvi., Christ is mentioned as the Lord of the Sabbath, but nothing is said bearing upon Sabbath obligation. In chapter xxx., of this same book, he alludes to the cure wrought by Christ upon the Sabbath day, mentioned in Luke 13:11-16, and says, "When, therefore, he did a work according to the condition prescribed by the law, he affirmed, instead of breaking, the law," etc.

In the twelfth chapter of this book, however, he asserts many things relative to Christ. He says that the disciples in rubbing out the ears of corn on the Sabbath "had violated the holy day. Christ excuses them and became their accomplice in breaking the Sabbath." He argues that as the Sabbath from the beginning, which he here places at the fall of the manna though elsewhere dating it from the creation, had never been designed as a day of fasting, the Saviour did right in justifying the act of the disciples in the cornfield. And he terms the example of David a "colorable precedent" to justify the eating of the corn. But though he represents the Saviour as "annulling the Sabbath" at this time, he also asserts that in this very case "he maintains the honor of the Sabbath as a day

which is to be free from gloom rather than from work." He justifies the Saviour in his acts of healing on the Sabbath, declaring that in this he was doing that which the Sabbath law did not forbid. Tertullian next affirms precisely the reverse of many things which he has advanced against the Sabbath, and even answers his own objections against it. Thus he says:—

"In order that he might, whilst allowing that amount of work which he was about to perform for a soul, remind them what works the law of the Sabbath forbade—even human works; and what it enjoined—even divine works, which might be done for the benefit of any soul, he was called 'Lord of the Sabbath' because he maintained the Sabbath as his own institution. Now, even if he had annulled the Sabbath, he would have had the right to do so, as being its Lord, [and] still more as he who instituted it. But he did not utterly destroy it, although its Lord, in order that it might henceforth be plain that the Sabbath was not broken by the Creator, even at the time when the ark was carried around Jericho. For that was really God's work, which he commanded himself, and which he had ordered for the sake of the lives of his servants when exposed to the perils of war." Book iv. chap. xii.

In this paragraph Tertullian explains the law of God in the clearest manner. He shows beyond all dispute that neither Joshua nor Christ ever violated it. He also declares that Christ did not abolish the Sabbath. In the next sentence he goes on to answer most admirably his own repeated perversion of Isaiah 1:13, 14, and to contradict some of his own serious errors. Listen to him:—

"Now, although he has in a certain place expressed an aversion of Sabbaths, by calling them '*your* Sabbaths,' reckoning them as men's Sabbaths, not his own, because they were celebrated without the fear of God by a people full of iniquities, and loving God 'with the lip, not the

heart,' he has yet put his own Sabbaths (those, that is, which were kept according to his prescription) in a different position; for by the same prophet, in a later passage, he declares them to be 'true, delightful, and inviolable.' [Isa 58:13; 56:2.] Thus *Christ did not at all rescind the Sabbath*: he kept the law thereof, and both in the former case did a work which was beneficial to the life of his disciples (for he indulged them with the relief of food when they were hungry), and in the present instance cured the withered hand; in each case intimating by facts, 'I came not to destroy the law, but to fulfill it,' although Marcion has gagged his mouth by this word."

Here Tertullian shows that God did not hate his own Sabbath, but only the hypocrisy of those who professed to keep it. He also expressly declares that the Saviour "did not at all rescind the Sabbath." And now that he has his hand in, he will not cease till he has testified to a noble Sabatarian confession of faith, placing its origin at creation, and perpetuating the institution with divine safeguards and additional sanctity. Moreover he asserts that Christ's adversary [Satan] would have had him do this to some other days, a heavy blow as it happens upon those who in modern times so stoutly maintain that he consecrated the first day of the week to take the place of the Creator's rest-day. Listen again to Tertullian, who continues as follows:—

"For even in the case before us he fulfilled the law, while interpreting its condition; [moreover,] he exhibits in a clear light the different kinds of work, while doing what the law excepts from the sacredness of the Sabbath, [and] while imparting to the Sabbath day itself, which *from the beginning* had been consecrated by the benediction of the Father, an additional sanctity by his own beneficent action. For he furnished to this day divine safeguards,—a course which his adversary would have pursued for some other days, to avoid honoring the Creator's Sabbath, and restoring to the Sabbath the works which were proper for

it. Since, in like manner, the prophet Elisha on this day restored to life the dead son of the Shunammite woman, you see, O Pharisee, and you too, O Marcion, how that it was [proper employment] for the Creator's Sabbaths of old to do good, to save life, not to destroy it; how that Christ introduced nothing new, which was not after the example, the gentleness, the mercy, and the prediction also of the Creator. For in this very example he fulfills the prophetic announcement of a specific healing: 'The weak hands are strengthened,' as were also 'the feeble knees' in the sick of the palsy."—*Tertullian against Marcion*, b. iv. chap. xii.

Tertullian mistakes in his reference to the Shunammite woman. It was not the Sabbath day on which she went to the prophet. 2 Kings 4:23. But in the last three paragraphs quoted from him, which in his work form one continuous statement, he affirms many important truths which are worthy of careful enumeration. They are as follows:—

1. Christ, in determining what should, and what should not, be done on the Sabbath, "was called 'Lord of the Sabbath,' because he maintained the Sabbath as his own institution."

2. "The Sabbath was not broken by the Creator, even at the time when the ark was carried around Jericho."

3. The reason why God expressed his aversion to "your Sabbaths," as though they were "men's Sabbaths, not his own," was "because they were celebrated without the fear of God, by a people full of iniquities." See Isa. 1:13, 14.

4. "By the same prophet [Isa. 58:13; 56:2], he declares them [the Sabbaths] to be 'true and delightful and inviolable.'

5. "Thus Christ did not at all rescind the Sabbath."

6. "He kept the law thereof."

7. "The Sabbath day itself, which from the beginning had been consecrated by the benediction of the Father." This language expressly assigns the origin of the Sabbath to the act of the Creator at the close of the first week of time.

8. Christ imparted to the Sabbath "an additional sanctity by his own beneficent action."

9. "He furnished to this day divine safeguards,—a course which his adversary would have pursued for some other days, to avoid honoring the Creator's Sabbath, and restoring to the Sabbath the works which were proper for it."

This last statement is indeed very remarkable. Christ furnished "the Creator's Sabbath," the seventh day, with "divine safeguards." His adversary (THE adversary of Christ is the devil) would have had this course "pursued for some other days." That is to say, the devil would have been pleased had Christ consecrated some other day, instead of adding to the sanctity of his Father's Sabbath. What Tertullian says that the devil would have been pleased to have Christ do, that our first-day friends now assert that he did do in the establishment of what they call the Christian Sabbath! Such an institution, however, was never heard of in the days of the so-called Christian fathers. Notwithstanding Tertullian's many erroneous statements concerning the Sabbath and the law, he has here borne a noble testimony to the truth, and this completes his words.

CHAPTER VIII.

Fabian—Origen—Hippolytus—Novatian.

TESTIMONY OF THE EPISTLES AND DECREES OF
POPE FABIAN.

THIS man was bishop of Rome from A. D. 236 to A. D. 250. The letters ascribed to Fabian were probably written at a considerably later date. We quote them, however, at the very point of time wherein they claim to have been written. Their testimony is of little importance, but they breathe the self-important spirit of a Roman bishop. We quote as follows:—

“ You ought to know what is being done in things sacred in the church of Rome, in order that, by following her example, ye may be found to be true children of her who is called your mother. Accordingly, as we have received the institution from our fathers, we maintain seven deacons in the city of Rome, distributed over seven districts of the state, who attend to the services enjoined on them week by week, and on the Lord’s days, and the solemn festivals,” etc.—*Epistle First.*

This pope is said to have made the following decree, which contains the only other reference to the so-called Lord’s day to be found in the writings attributed to him:—

“ We decree that on each Lord’s day the oblation of the altar should be made by all men and women in bread and wine, in order that by means of these sacrifices they may be released from the burden of their sins.”—*Decrees of Fabian*, b. v. chap. vii.

In these quotations we see that the Roman church is made the mother of all churches, and also that the Roman bishop thinks himself the

rightful ruler over all Christian people. And it is in fit keeping with these features of the great apostasy that the pope, instead of pointing sinful men to the sacrifice made on Calvary, should “decree that on each Lord’s day” every person should offer an “oblation” of “bread and wine” on the altar, “that by means of THESE SACRIFICES they may be released from the burden of their sins”!

TESTIMONY OF ORIGEN.

Origen was born about A. D. 185, probably at Alexandria in Egypt. He was a man of immense learning, but unfortunately adopted a spiritualizing system in the interpretation of the Scriptures that was the means of flooding the church with many errors. He wrote during the first half of the third century. I have carefully examined all the writings of every Christian writer preceding the council of Nice with the single exception of Origen. Some of his works, as yet, I have not been able to obtain. While, therefore, I give the entire testimony of every other father on the subject of inquiry, in his case I am unable to do this. But I can give it with sufficient fullness to present him in a just light. His first reference to the Sabbath is a denial that it should be literally understood. Thus he says:—

“ There are countless multitudes of believers who, although unable to unfold methodically and clearly the results of their spiritual understanding, are nevertheless most firmly persuaded that neither ought circumcision to be understood literally, nor the rest of the Sabbath, nor the pouring out of the blood of an animal, nor that answers were given by God to Moses on these points. And this method of apprehension is undoubtedly suggested to the minds of all by the power of the Holy Spirit.”—*De Principiis*, b. ii. chap. vii.

Origen asserts that the spiritual interpretation of the Scriptures whereby their literal meaning is set aside is something divinely inspired! But when this is accepted as the truth who can tell what they mean by what they say?

In the next chapter he quotes Isa. 1:13, 14, but with reference to the subject of the soul and not to that of the Sabbath. In chapter xi., alluding again to the hidden meaning of the things commanded in the Scriptures, he asserts that when the Christian has "returned to Christ" he will, amongst other things enumerated, "see also the reasons for the festival days, and holy days, and for all the sacrifices and purifications." So it seems that Origen thought the spiritual meaning of the Sabbath, which he asserted in the place of the literal, was to be known only in the future state!

In book iv. chapter i., he quotes Col. 2:16, but gives no exposition of its meaning. But having asserted that the things commanded in the law were not to be understood literally, and having intimated that their hidden meaning cannot be known until the saints are with Christ, he proceeds in section 17 of this chapter to prove that the literal sense of the law is impossible. One of the arguments by which he proves the point is, that men were commanded not to go out of their houses on the Sabbath. He thus quotes and comments on Ex. 16:29:—

"Ye shall sit, every one in your dwellings; no one shall move from his place on the Sabbath day," which precept it is impossible to observe literally; for no man can sit a whole day so as not to move from the place where he sat down." Origen quotes a certain Samaritan who declares that one must not change his posture on the

Sabbath, and he adds, "Moreover the injunction which runs, 'Bear no burden on the Sabbath day,' seems to me an impossibility."

This argument is framed for the purpose of proving that the Scriptures cannot be taken in their literal sense. But had he quoted the text correctly there would be no force at all to his argument. They must not go out to gather manna, but were expressly commanded to use the Sabbath for holy convocations, that is, for religious assemblies. Lev. 23:3. And as to the burdens mentioned in Jer. 17:21-27, they are sufficiently explained by Neh. 13:15-22. Such reasons as these for denying the obvious, simple signification of what God has commanded, are worthy of no confidence. In his letter to Afri-canus, Origen thus alludes to the Sabbath, but without further remarking upon it:—

"You will find the law about not bearing a burden on the Sabbath day in Jeremiah as well as in Moses."

Though these allusions of Origen to the Sabbath are not in themselves of much importance, we give them all, that his testimony may be presented as fully as possible. His next mention of the Sabbath seems from the connection to relate to Paul:—

"Was it impious to abstain from corporeal circumcision, and from a literal Sabbath, and literal festivals, and literal new moons, and from clean and unclean meats, and to turn the mind to the good and true and spiritual law of God," etc.—*Origen against Celsus*, b. ii. chap. vii.

We shall soon get his idea of the true Sabbath as distinguished from the "literal" one. He gives the following reason for the "literal Sabbath" among the Hebrews:—

"In order that there might be leisure to listen to their

sacred laws, the days termed ‘Sabbath,’ and the other festivals which existed among them, were instituted.” Book iv. chap. xxxi.

What Origen mentions as the reason for the institution of the Sabbath is in fact only one of its incidental benefits. The real reason for its institution, viz., that the creation of the heavens and the earth should be remembered, he seems to have overlooked because so literally expressed in the commandment. Of God’s rest-day he thus speaks:—

“With respect, however, to the creation of the world, and the ‘rest [*Sabbatismou*] which is reserved after it for the people of God,’ the subject is extensive, and mystical, and profound, and difficult of explanation.” Book v. chap. lix.

Origen’s next mention of the Sabbath not only places the institution of the Sabbath at the creation, but gives us some idea of his “mystical” Sabbath as distinguished from “a literal” one. Speaking of the Creator’s rest from the six days’ work he thus alludes to Celsus:—

“For he [Celsus] knows nothing of the day of the Sabbath and rest of God, which follows the completion of the world’s creation, and which lasts during the duration of the world, and in which all those will keep festival with God who have done all their works in their six days, and who, because they have omitted none of their duties, will ascend to the contemplation [of celestial things], and to the assembly of righteous and blessed beings.” Book vi. chap. lxi.

Here we get an insight into Origen’s mystical Sabbath. It began at creation, and will continue while the world endures. To those who follow the letter it is indeed only a weekly rest, but to those who know the truth it is a perpetual Sabbath, enjoyed by God during all the days of time,

and entered by believers either at conversion or at death. And this last thought perhaps explains why he said before that the reasons for days observed by the Hebrews would be understood after this life.

But last of all we come to a mention of the so-called Lord’s day by Origen. As he has a mystical or perpetual Sabbath like some of the earlier fathers, in which, under pretense of keeping every day as a Sabbath, they actually labor on every one, so has he also, like what we have found in some of them, a Lord’s day which is not merely one definite day of the week, but which embraces every day, and covers all time. Here are his words:—

“For ‘to keep a feast,’ as one of the wise men of Greece has well said, ‘is nothing else than to do one’s duty;’ and that man truly celebrates a feast who does his duty and prays always, offering up continually bloodless sacrifices in prayer to God. That therefore seems to me a most noble saying of Paul, ‘Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labor in vain.’

“If it be objected to us on this subject that we ourselves are accustomed to observe certain days, as, for example, the Lord’s day, the Preparation, the Passover, or Pentecost, I have to answer, that to the perfect Christian, who is ever in his thoughts, words, and deeds, serving his natural Lord, God the Word, *all his days are the Lord’s*, and *he is always keeping the Lord’s day.*” Book viii., close of chapter xxi. and beginning of chapter xxii.

With respect to what he calls the Lord’s day, Origen divides his brethren into two classes, as he had before divided the people of God into two classes with respect to the Sabbath. One class are the imperfect Christians, who content themselves with the literal day; the other are the perfect Christians, whose Lord’s day embraces all the

days of their life. Undoubtedly Origen reckoned himself one of the perfect Christians. His observance of the Lord's day did not consist in the elevation of one day above another, for he counted them all alike as constituting one perpetual Lord's day, the very doctrine which we found in Clement of Alexandria, who was Origen's teacher in his early life. The keeping of the Lord's day with Origen as with Clement embraced all the days of his life, and consisted according to Origen in serving God in thought, word, and deed, continually; or as expressed by Clement, one "keeps the Lord's day when he abandons an evil disposition, and assumes that of the Gnostic."

These things prove that Origen did not count Sunday as the Lord's day to be honored above the other days as a divine memorial of the resurrection, for he kept the Lord's day during every day in the week. Nor did he hold Sunday as the Lord's day to be kept as a day of abstinence from labor, while all the other days were days of business, for whatever was necessary to keeping Lord's day he did on every day of the week.

As to the imperfect Christians who honored a literal day as the Lord's day, Origen shows what rank it stood in by associating it with the Preparation, the Passover, and the Pentecost, all of which in this dispensation are mere church institutions, and none of them days of abstinence from labor. The change of the Sabbath from the seventh day to the first, or the existence of the so-called Christian Sabbath was in Origen's time absolutely unknown.

TESTIMONY OF HIPPOLYTUS, BISHOP OF PORTUS.

Hippolytus, who was bishop of Portus, near

Rome, wrote about A. D. 230. It is evident from his testimony that he believed the Sabbath was made by God's act of sanctifying the seventh day at the beginning. He held that day to be the type of the seventh period of a thousand years. Thus he says:—

"And 6000 years must needs be accomplished, in order that the Sabbath may come, the rest, the holy day on which God rested from all his works. For the Sabbath is the type and emblem of the future kingdom of the saints, when they shall reign with Christ, when he comes from Heaven, as John says in his Apocalypse: for a day with the Lord is as a thousand years. Since, then, in six days God made all things, it follows that six thousand years must be fulfilled."—*Commentaries on Various Books of Scripture*. Sect. 4, on Daniel.

The churches of Ethiopia have a series of Canons, or church rules, which they attribute to this father. Number thirty-three reads thus:—

"That commemoration should be made of the faithful dead every day, with the exception of the Lord's day."

The church of Alexandria have also a series which they ascribe to him. The thirty-third is thus given:—

"Of the *Atalmasas* (the oblation), which they shall present for those who are dead, that it be not done on the Lord's day."

The thirty-eighth one has these words:—

"Of the night on which our Lord Jesus Christ rose. That no one shall sleep on that night, and wash himself with water."

These are the only things in Hippolytus that can be referred to the Sunday festival. Prayers and offerings for the dead, which we find some fifty years earlier in Tertullian, are, according to Hippolytus, lawful on every day but the so-called

Lord's day. They grew up with the Sunday festival, and are of equal authority with it. Tertullian, as we have already observed, tells us frankly that there is no scriptural authority for the one or the other, and that they rest on custom and tradition alone.

TESTIMONY OF NOVATIAN, A ROMAN PRESBYTER.

Novatian, who wrote about A. D. 250, is accounted the founder of the sect called *Cathari*, or *Puritans*. He tried to resist some of the gross corruptions of the church of Rome. He wrote a treatise on the Sabbath, which is not extant. There is no reference to Sunday in any of his writings. In his treatise "On the Jewish Meats," he speaks of the Sabbath thus:—

"But how perverse are the Jews, and remote from the understanding of their law, I have fully shown, as I believe, in two former letters, wherein it was absolutely proved that they are ignorant of what is the true circumcision, and what the true Sabbath." Chapter i.

If we contrast the doctrine of the Pharisees concerning the Sabbath with the teaching of the Saviour, or with that of Isaiah in his fifty-eighth chapter, we shall not think Novatian far from the truth in his views of the Jewish people. In his treatise "Concerning the Trinity" is the following allusion to the Sabbath:—

"For in the manner that as man he is of Abraham, so also as God he is before Abraham himself. And in the same manner as he is as man the 'Son of David,' so as God he is proclaimed David's Lord. And in the same manner as he was made as man 'under the law,' so as God he is declared to be 'Lord of the Sabbath.'" Chapter xi.

These are the only references to the Sabbath in what remains of the writings of Novatian. He

makes the following striking remarks concerning the moral law:—

"The law was given to the children of Israel for this purpose, that they might profit by it, and RETURN to those virtuous manners, which, although they have received them from their fathers, they had corrupted in Egypt by reason of their intercourse with a barbarous people. Finally, also, those ten commandments on the tables teach nothing new, but remind them of what had been obliterated—that righteousness in them, which had been put to sleep, might revive again as it were by the afflatus of the law, after the manner of a fire [nearly extinguished]."—*On the Jewish Meats*, chap. iii.

It is therefore certain that in the judgment of Novatian, the ten commandments enjoined nothing that was not sacredly regarded by the patriarchs before that Jacob went down into Egypt. It follows, therefore, that in his opinion the Sabbath was made, not at the fall of the manna, but when God sanctified the seventh day, and that holy men from the earliest ages observed it. The Sunday festival with its varied names and titles he never mentions.

CHAPTER IX.

Cyprian—Dionysius of Alexandria—Anatolius—Commodianus—Archelaus.

TESTIMONY OF CYPRIAN, BISHOP OF CARTHAGE.

CYPRIAN wrote about A. D. 255. I find only two references to Sunday in his works. The first is in his thirty-second epistle (the thirty-eighth of the Oxford edition), in which he says of one Aurelius that "he reads on the Lord's day" for him. But in the second instance he defines

the meaning of the term, and gives evidence in support of his application of it to the first day of the week. He is arguing in behalf of infant baptism, or rather in controverting the opinion that baptism should be deferred till the child is eight days old. Though the command to circumcise infants when eight days of age is one of the chief grounds of authority for infant baptism, yet the time in that precept according to Cyprian does not indicate the age of the child to be baptized, but prefigures the fact that the eighth day is the Lord's day. Thus he says:—

"For in respect of the observance of the eighth day in the Jewish circumcision of the flesh, a sacrament was given beforehand in shadow and in usage; but when Christ came, it was fulfilled in truth. For because the eighth day, that is, the first day after the Sabbath, was to be that on which the Lord should rise again, and should quicken us, and give us circumcision of the Spirit, the eighth day, that is, the first day after the Sabbath, and the Lord's day, went before in the figure; which figure ceased when by and by the truth came, and spiritual circumcision was given to us."—*Epistle lviii. sect. 4;* in the Oxford edition, *Epistle lxiv.*

Circumcision is made to prove twin errors of the great apostasy, *infant baptism* and that *the eighth day is the Lord's day*. But the eighth day in the case of circumcision was not the day succeeding the seventh, that is, the first day of the week, but the eighth day of the life of each infant, and therefore it fell on one day of the week as often as upon another. Such is the only argument addressed by Cyprian for first-day sacredness, and this one seems to have been borrowed from Justin Martyr, who, as we have seen, used it about one hundred years before him. It is however quite as weighty as the argument of Clement of Alexandria, who adduced in its sup-

port what he calls a prophecy of the eighth day out of the writings of the heathen philosopher Plato! And both are in the same rank with that of Tertullian, who confessed that they had not the authority of Scripture, but accepted in its stead that of custom and tradition!

In his "Exhortation to Martyrdom," section 11, Cyprian quotes the larger part of Matt. 24, and in that quotation at verse 20, the Sabbath is mentioned, but he says nothing concerning that institution. In his "Testimonies against the Jews," book i., sections 9 and 10, he says "that the former law which was given by Moses, was about to cease," and that "a new law was to be given;" and in the conclusion of his "Treatise against the Jews," section 119, he says "that the yoke of the law was heavy which is cast off by us," but it is not certain that he meant to include in these statements the precepts of the moral law.

This father, who was one of Origen's disciples, wrote about A. D. 260. In the first canon of his "Epistle to Bishop Basilides" he treats of "the proper hour for bringing the fast to a close on the day of Pentecost." He has occasion to quote what the four evangelists say of the Sabbath and first-day in connection with the resurrection of Christ. But in doing this he adds not one word expressive of first-day sacredness, nor does he give it any other title than that of plain "first day of the week." The seventh day is simply called "the Sabbath." He also speaks of "the preparation and the Sabbath" as the "last two days" of a six days' fast, at the anniversary of the week of Christ's death.

TESTIMONY OF ANATOLIUS, BISHOP OF LAODICEA.

This father wrote about A. D. 270. He participated in the discussion of the question whether the festival of Easter, or passover, should be celebrated on the fourteenth day of the first month, the same day on which the Jews observed the passover, or whether it should be observed on the so-called Lord's day next following. In this discussion he uses the term Lord's day, in his first canon once, quoting it from Origen; in his seventh, twice; in his tenth, twice; in his eleventh, four times; in his twelfth, once; in his sixteenth, twice. These are all the instances in which he uses the term. We quote such of them as shed any light upon the meaning of it as used by him. In his seventh canon he says: "The obligation of the Lord's resurrection binds to keep the paschal festival on the Lord's day." In his tenth canon he uses this language: "The solemn festival of the resurrection of the Lord can be celebrated only on the Lord's day." And also "that it should not be lawful to celebrate the Lord's mystery of the passover at any other time but on the Lord's day, on which the resurrection of the Lord from death took place, and on which rose also for us the cause of everlasting joy. In his eleventh canon he says: "On the Lord's day was it that light was shown to us in the beginning, and now also in the end, the comforts of all present and the tokens of all future blessings." In his sixteenth canon he says: "Our regard for the Lord's resurrection which took place on the Lord's day will lead us to celebrate it on the same principle."

The reader may be curious to know why a

controversy should have arisen respecting the proper day for the celebration of the passover in the Christian church when no such celebration had ever been commanded. The explanation is this: The festival was celebrated solely on the authority of tradition, and there were in this case two directly conflicting traditions, as is fully shown in the tenth canon of this father. One party had their tradition from John the apostle, and held that the paschal feast should be celebrated every year "whenever the fourteenth day of the moon had come, and the lamb was sacrificed by the Jews." But the other party had their tradition from the apostles Peter and Paul that this festival should not be celebrated on that day, but upon the so-called Lord's day next following. And so a fierce controversy arose which was decided in A. D. 325, by the council of Nice, in favor of Saint Peter, who had on his side his pretended successor, the powerful and crafty bishop of Rome.

The term Lord's day is never applied to Sunday till the closing years of the second century. And Clement, who is the first to make such an application, represents the true Lord's day as made up of every day of the Christian's life. And this opinion is avowed by others after him.

But after we enter the third century the name Lord's day is quite frequently applied to Sunday. Tertullian, who lived at the epoch where we first find this application, frankly declares that the festival of Sunday, to which he gives the name of Lord's day, had no Scriptural authority, but that it was founded upon tradition. But should not the traditions of the third century be esteemed sufficient authority for calling Sunday

the Lord's day? The very men of that century who speak thus of Sunday strenuously urge the observance of the feast of the passover. Shall we accept this festival which they offer to us on the authority of their apostolic tradition? As if to teach us the folly of adding tradition to the Bible as a part of our rule of faith, it happens that there are, even from the early part of the second century, two directly conflicting traditions as to what day should be kept for the passover. And one party had theirs from Saint John, the other had theirs from Saint Peter and Saint Paul! And it is very remarkable that although each of these parties claimed to know from one or the other of these apostles that they had the right day for the passover and the other had the wrong one, there is never a claim by one of these fathers that Sunday is the Lord's day because John on the isle of Patmos called it such! If men in the second and third centuries were totally mistaken in their traditions respecting the passover, as they certainly were, shall we consider the traditions of the third century sufficient authority for asserting that the title of Lord's day belongs to Sunday by apostolic authority?

TESTIMONY OF COMMODIANUS.

This person was a native of Africa, and does not appear to have ever held any office in the Christian church. He wrote about A. D. 270. The only allusions made by him to the Sabbath are in the following words addressed to the Jews:—

"There is not an unbelieving people such as yours. O evil men! in so many places, and so often rebuked by the law of those who cry aloud. And the Lofty One de-

spises your Sabbaths, and altogether rejects your universal monthly feasts according to law, that ye should not make to him the commanded sacrifices; who told you to throw a stone for your offense."—*Instructions in Favor of Christian Discipline*, sect. 40.

This statement is very obscure, and there is nothing in the connection that sheds any light upon it. His language may have reference to the ceremonial sabbaths, or it may include also the Sabbath of the Lord. If it includes the Sabbath made for man it may be intended, like the words of Isa. 1:13, 14, to rebuke the hypocrisy of those who profess to keep it rather than to condemn the institution itself.

He makes only one use of the term Lord's day, and that is as obscure as is his reference to the subject of the Sabbath. Here it is:—

"Neither dost thou fear the Lord, who cries aloud with such an utterance; even he who commands us to give food even to our enemies. Look forward to thy meals from that Tobias who always on *every day* shared them entirely with the poor man. Thou seekest to feed him, O fool, who feedeth thee again. Dost thou wish that he should prepare for me, who is setting before him his burial? The brother oppressed with want, nearly languishing away, cries out at the splendidly fed, and with distended belly. What sayest thou of the Lord's day? If he have not placed himself before, call forth a poor man from the crowd whom thou mayest take to thy dinner. In the tablets is your hope from a Christ refreshed." Section 61.

Whether Commodianus meant to charge his brethren to relieve the hungry on one day only of the week, or whether he held to such a Lord's day as that of Clement of Alexandria, Origen, and others (namely, one that includes every day of the life of him who refrains from sin), and so would have his brethren imitate Tobias, who fed

the hungry *every day*, must be left undetermined. He could not have believed that Sunday was the Lord's day by divine appointment, for he refers to the passover festival (which rests solely upon the traditions and commandments of men) as coming "once in the year" and he designates it as "*Easter that day of ours most blessed.*" Section 75. The day of the passover was therefore in his estimation the most sacred day in the Christian church.

TESTIMONY OF ARCHELAUS, BISHOP OF CASCAR.

This person wrote about A. D. 277, or according to other authorities he wrote not far from A. D. 300. He flourished in Mesopotamia. What remains of his writings is simply the record of his "*Disputation with Manes,*" the heretic. I do not find that he ever uses the term "Lord's day." He introduces the Sabbath and states his views of it thus:—

"Moses, that illustrious servant of God, committed to those who wished to have the right vision, an emblematic law, and also a real law. Thus, to take an example, after God had made the world, and all things that are in it, in the space of six days, he rested on the seventh day from all his works; by which statement I do not mean to affirm that he rested because he was fatigued, but that he did so as having brought to its perfection every creature which he had resolved to introduce. And yet in the sequel it (the new law) says: '*My Father worketh hitherto, and I work.*' Does that mean, then, that he is still making heaven, or sun, or man, or animals, or trees, or any such thing? Nay; but the meaning is, that when these visible objects were perfectly finished, he rested from that kind of work; while, however, he still continues to work at objects invisible with an inward mode of action, and saves men. In like manner, then, the legislator desires also that every individual among us should be devoted unceasingly to this kind of work, even as

God himself is; and he enjoins us consequently to rest continuously from secular things, and to engage in no worldly sort of work whatsoever; and this is called our Sabbath. This he also added in the law, that nothing senseless should be done, but that we should be careful and direct our life in accordance with what is just and righteous." Section 31.

These words appear to teach that he held to a perpetual Sabbath, like Justin Martyr, Tertullian, and others. Yet this does not seem possible, inasmuch as, unlike Justin, who despises what he calls days of "idleness," this writer says that we are "to engage in no worldly sort of work whatsoever; and this is called our Sabbath." It is hardly possible that he could hold it a wicked thing to labor on one or all of the six working days. Yet he either means to assert that it is sinful to work on a single one of the days, or else he asserts the perpetual obligation of that Sabbath which it is manifest he believed originated when God set apart the seventh day, and which he acknowledges on the authority of what "he also added in the law." We shall shortly come to his final statement, which seems clearly to show that the second of these views was the one held by this writer.

After showing in this same section that the death penalty at the hand of the magistrate for the violation of the Sabbath is no longer in force because of forgiveness through the Saviour, and after answering the objection of Manes in sections 40, 41, 42, that Christ in healing on the Sabbath directly contradicted what Moses did to those who in his time violated the Sabbath, he states his views of the perpetuity of the ancient Sabbath in very clear language. Thus he says:—

"Again, as to the assertion that the Sabbath has been

abolished, we deny that he has abolished it plainly (*plane*); for he was himself also Lord of the Sabbath. And this (the law's relation to the Sabbath) was like the servant who has charge of the bridegroom's couch, and who prepares the same with all carefulness, and does not suffer it to be disturbed or touched by any stranger, but keeps it intact against the time of the bridegroom's arrival; so that when he is come, the bed may be used as it pleases himself, or as it is granted to those to use it whom he has bidden enter along with him." Section 42.

Three things are plainly taught. 1. The law sacredly guarded the Sabbath till the coming of Christ. 2. When Christ came, he did not abolish the Sabbath, for he was its Lord. 3. And the whole tenor of this writer's language shows that he had no knowledge of the change of the Sabbath in honor of Christ's resurrection, nor does he even once allude to the first day of the week.

CHAPTER X.

Victorinus—Peter—Methodius—Lactantius—Poem on Genesis—Conclusion.

TESTIMONY OF VICTORINUS, BISHOP OF PETAU.

THIS person wrote about A. D. 300. His bishopric was in Germany. Of his work on the "Creation of the World," only a fragment is now preserved. In the first section he speaks thus of the sanctification of the seventh day:—

"God produced that entire mass for the adornment of his majesty in six days; on the seventh to which he consecrated it [some words are here lost out of the text] with a blessing. For this reason, therefore, because in the septenary number of days both heavenly and earthly things are ordered, in place of the beginning. I will consider of this seventh day after the principle of all matters pertaining to the number seven."

Victorinus, like some other of the fathers, held that the "true and just Sabbath should be observed in the seventh millenary." He believed that the Sabbath was abolished by the Saviour. He was in sympathy with the act of the church of Rome in turning the Sabbath into a fast. He held to a two days' weekly fast, as his words necessarily imply. He would have men fast on the sixth day to commemorate Christ's death, and on the seventh, lest they should seem to keep the Sabbath with the Jews, but on the so-called Lord's day they were to go forth to their bread with giving of thanks. Thus he reasons:—

"On this day [the sixth] also, on account of the passion of the Lord Jesus Christ, we make either a station to God, or a fast. On the seventh day he rested from all his works, and blessed it, and sanctified it. On the former day [the sixth] we are accustomed to fast rigorously, that on the Lord's day we may go forth to our bread with giving of thanks. And let the *parasceve* [the sixth day] become a rigorous fast, lest we should appear to observe any Sabbath with the Jews, which Christ himself, the Lord of the Sabbath, says by his prophet that 'his soul hateth'; which Sabbath he in his body abolished, although, however, he had formerly himself commanded Moses that circumcision should not pass over the eighth day, which day very frequently happens on the Sabbath, as we read written in the gospel. Moses, foreseeing the hardness of that people, on the Sabbath raised up his hands, therefore, and thus fastened himself to a cross. And in the battle they were sought for by the foreigners on the Sabbath day, that they might be taken captive, and, as if by the very strictness of the law, might be fashioned to the avoidance of its teachings." Section 4.

These statements are in general of little consequence, but some of them deserve notice. First, we have one of the grand elements which contributed to the abandonment of the Sabbath of the Lord, viz., hatred toward the Jews for their

conduct toward Christ. Those who acted thus forgot that Christ himself was the Lord of the Sabbath, and that it was his institution and not that of the Jews to which they were doing despite. Secondly, it was the church of Rome that turned the Sabbath into a fast one hundred years before this, in order to suppress its observance, and Victorinus was acting under its instructions. Thirdly, we have a reference to the so-called Lord's day, as a day of thanksgiving, but no connection between it and the Sabbath is indicated; for in his time the change of the Sabbath had not been thought of. He has other reasons for neglecting the seventh day which here follow:—

"And thus in the sixth psalm for the eighth day, David asks the Lord that he would not rebuke him in his anger, nor judge him in his fury; for this is indeed the eighth day of that future judgment, which will pass beyond the order of the sevenfold arrangement. Jesus also, the son of Nave, the successor of Moses, himself broke the Sabbath day; for on the Sabbath day he commanded the children of Israel to go round the walls of the city of Jericho with trumpets, and declare war against the aliens. Matthias also, prince of Judah, broke the Sabbath; for he slew the prefect of Antiochus the king of Syria on the Sabbath, and subdued the foreigners by pursuing them. And in Matthew we read, that it is written Isaiah also and the rest of his colleagues broke the Sabbath—that that true and just Sabbath should be observed in the seventh millenary of years. Wherefore to those seven days the Lord attributed to each a thousand years; for thus went the warning: 'In mine eyes, O Lord, a thousand years are as one day.' Therefore in the eyes of the Lord each thousand of years is ordained, for I find that the Lord's eyes are seven. Wherefore, as I have narrated, that true Sabbath will be in the seventh millenary of years, when Christ with his elect shall reign." Section 5.

This completes the testimony of Victorinus.

He evidently held that the Sabbath originated at the sanctification of the seventh day, but for the reasons here given, the most of which are trivial, and all of which are false, he held that it was abolished by Christ. His argument from the sixth psalm, and from Isaiah's violation of the Sabbath, is something extraordinary. He had an excellent opportunity to say that though the seventh-day Sabbath was abolished, yet we have the Christian Sabbath, or the Lord's day, to take its place. But he shows positively that he knew of no such institution; for he says, "That true and just Sabbath" will be "in the seventh millenary of years."

TESTIMONY OF PETER, BISHOP OF ALEXANDRIA.

This father wrote about A. D. 306. In his "Canon 15" he thus sets forth the celebration of the fourth, the sixth, and the first days of the week:—

"No one shall find fault with us for observing the fourth day of the week, and the preparation [the sixth day], on which it is reasonably enjoined us to fast according to the tradition. On the fourth day, indeed, because on it the Jews took counsel for the betrayal of the Lord; and on the sixth, because on it he himself suffered for us. But the Lord's day we celebrate as a day of joy, because on it he rose again, on which day we have received it for a custom not even to bow the knee."

On this Balsamon, an ancient writer whose commentary is appended to this canon, remarks that this canon is in harmony with the 64th apostolical canon, which declares "that we are not to fast on the Sabbath, with one exception, the great Sabbath [the one connected with the pass-over], and to the 69th canon, which severely punishes those who do not fast in the Holy Lent,

and on every fourth day of the week and day of preparation." So it appears that they were commanded by the canons to fast on the fourth and sixth days of the week, and forbidden to do this on the Sabbath and first-day.

Zonaras, another ancient commentator upon the canons of Peter, gives us the authority upon which these observances rest. No one of these three days is honored by God's commandment. Zonaras mentions the fasts on the fourth and sixth days, and says no one will find fault with these. But he deems it proper to mark Peter's reason for the Lord's-day festival, and the nature of that festival. Thus he says:—

"But on the Lord's day we ought not to fast, for it is a day of joy for the resurrection of the Lord, and on it, says he, we have received that we ought not even to bow the knee. This word, therefore, is to be carefully observed, 'we have received' and 'it is enjoined upon us according to the tradition.' For from hence it is evident that long-established custom was taken for law. Moreover, the great Basil annexes also the causes for which it was forbidden to bend the knee on the Lord's day, and from the passover to Pentecost."

The honors which were conferred upon this so-called Lord's day are specified. They are two in number. 1. It was "a day of joy," and therefore not a day of fasting. 2. On it they "ought not even to bow the knee." This last honor however applied to the entire period of fifty days between the passover and the Pentecost as well as to each Sunday in the year. So that the first honor was the only one which belonged to Sunday exclusively. That honor excluded fasting, but it is never said to exclude labor, or to render it sinful. And the authority for these two first-day honors is frankly given. It is not the words of holy

Scripture nor the commandment of God, but "it is enjoined upon us according to the tradition. For from hence it is evident that long-established custom was taken for law." Such is the testimony of men who knew the facts. In our days men dare not thus acknowledge them, and therefore they assert that the fourth commandment has been changed by divine authority, and that it is sinful to labor upon the first day of the week.

TESTIMONY OF METHODIUS, BISHOP OF TYRE.

This father wrote about A. D. 308, and suffered martyrdom in A. D. 312. A considerable portion of his writings have come down to our time, but in them all I find not one mention of the first day of the week. He held to the perpetuity of the ten commandments, for he says of the beast with ten horns:—

"Moreover, the ten horns and stings which he is said to have upon his heads are the ten opposites, O virgins, to the decalogue, by which he was accustomed to gore and cast down the souls of many, imagining and contriving things in opposition to the law, 'Thou shalt love the Lord thy God,' and to the other precepts which follow." —*Banquet of the Ten Virgins*, Discourse viii. chap. xiii.

In commenting on the feast of tabernacles (Lev. 23:39-43) he says:—

"These things being like air and phantom shadows, foretell the resurrection and the putting up of our tabernacle that had fallen upon the earth, which at length, in the seventh thousand of years, resuming again immortal, we shall celebrate the great feast of true tabernacles in the new and indissoluble creation, the fruits of the earth having been gathered in, and men no longer begetting and begotten, but God resting from the works of creation." —Discourse ix. chap. i.

Methodius understood the six days of creation,

and the seventh day sanctified by the Creator, to teach that at the end of 6000 years the great day of joy shall come to the saints of God :—

“For since in six days God made the heaven and the earth, and finished the whole world, and rested on the seventh day from all his works which he had made, and blessed the seventh day and sanctified it, so by a figure in the seventh month, when the fruits of the earth have been gathered in, we are commanded to keep the feast to the Lord, which signifies that, when this world shall be terminated at the seventh thousand years, when God shall have completed the world, he shall rejoice in us.” Discourse ix. chap. i. sect. 4.

In the fifth chapter of this discourse he speaks of the day of Judgment as “the millennium of rest, which is called the seventh day, even the true Sabbath.” He believed that each day of the first seven represented one thousand years, and so the true Sabbath of the Lord sets forth the final triumph of the saints in the seventh period of a thousand years. And in his work “On Things Created,” section 9, he refers to this representation of one day as a thousand years, and quotes in proof of it Ps. 90:2, 4. Then he says :

“For when a thousand years are reckoned as one day in the sight of God, and from the creation of the world to his rest is six days, so also to our time, six days are defined, as those say who are clever arithmeticians. Therefore, they say that an age of six thousand years extends from Adam to our time. For they say that the Judgment will come on the seventh day, that is, in the seventh thousand years.”

The only weekly Sabbath known to Methodius was the ancient seventh day sanctified by God in Eden. He does not intimate that this divine institution has been abolished; and what he says of the ten commandments implies the reverse of that, and he certainly makes no allusion to the

festival of Sunday, which on the authority of “custom” and “tradition” had been by so many elevated above the Sabbath of the Lord.

TESTIMONY OF LACTANTIUS.

Lactantius was born in the latter half of the third century, was converted about A. D. 315, and died at Treves about A. D. 325. He was very eminent as a teacher of rhetoric, and was intrusted with the education of Crispus, the son of Constantine. The writings of Lactantius are quite extensive ; they contain, however, no reference to the first day of the week. Of the Sabbath he speaks twice. In the first instance he says that one reason alleged by the Jews for rejecting Christ was,

“That he destroyed the obligation of the law given by Moses ; that is, that he did not rest on the Sabbath, but labored for the good of men,” etc.—*Divine Institutes*, b. iv. chap. xvii.

It is not clear whether Lactantius believed that Christ violated the Sabbath, nor whether he did away with the moral law while teaching the abrogation of the ceremonial code. But he bears a most decisive testimony to the origin of the Sabbath at creation :—

“God completed the world and this admirable work of nature in the space of six days (as is contained in the secrets of holy Scripture), and CONSECRATED the seventh day, on which he had rested from his works. But this is the Sabbath day, which in the language of the Hebrews received its name from the number, whence the seventh is the legitimate and complete number.” Book vii. chap. xiv.

It is certain that Lactantius did not regard the Sabbath as the memorial of the flight out of Egypt, but as that of the creation of the heavens

and the earth. He also believed that the seven days prefigured the seven thousand years of our earth's history :—

"Therefore, since all the works of God were completed in six days, the world must continue in its present state through six ages, that is, six thousand years. For the great day of God is limited by a circle of a thousand years, as the prophet shows, who says, 'In thy sight, O Lord, a thousand years are as one day.' And as God labored during those six days in creating such great works, so his religion and truth must labor during these six thousand years, while wickedness prevails and bears rule. And again, since God, having finished his works, rested the seventh day and blessed it, at the end of the six thousandth year all wickedness must be abolished from the earth, and righteousness reign for a thousand years; and there must be tranquility and rest from the labors which the world now has long endured." Book vii. chap. xiv.

Thus much for Lactantius. He could not have believed in first-day sacredness, and there is no clear evidence that he held to the abrogation of the Sabbath. Finally we come to a poem on Genesis by an unknown author, but variously attributed to Cyprian, to Victorinus, to Tertullian, and to later writers.

TESTIMONY OF THE POEM ON GENESIS.

"The seventh came, when God
At his works' end did rest, DECREEEING IT
SACRED UNTO THE COMING AGES' JOYS."

Lines 51-53.

Here again we have an explicit testimony to the divine appointment of the seventh day to a holy use while man was yet in Eden, the garden of God. And this completes the testimony of the fathers to the time of Constantine and the Council of Nice.

One thing is everywhere open to the reader's eye as he passes through these testimonies from the fathers: they lived in what may with propriety be called the age of apostatizing. The apostasy was not complete, but it was steadily developing itself. Some of the fathers had the Sabbath in the dust, and honored as their weekly festival the day of the sun, though claiming for it no divine authority. Others recognize the Sabbath as a divine institution which should be honored by all mankind in memory of the creation, and yet at the same time they exalt above it the festival of Sunday, which they acknowledge had nothing but custom and tradition for its support. The end may be foreseen: in due time the Sunday festival obtained the whole ground for itself, and the Sabbath was driven out. Several things conspired to accomplish this result:—

1. The Jews, who retained the ancient Sabbath, had slain Christ. It was easy for men to forget that Christ as Lord of the Sabbath had claimed it as his institution, and to call the Sabbath a Jewish institution which Christians should not regard.

2. The church of Rome as the chief in the work of apostasy took the lead in the earliest effort to suppress the Sabbath by turning it into a fast.

3. In the Christian church almost from the beginning men voluntarily honored the fourth, the sixth, and the first days of the week to commemorate the betrayal, the death, and the resurrection of Christ, acts of respect in themselves innocent enough.

4. But the first day of the week corresponded

to the widely observed heathen festival of the sun, and it was therefore easy to unite the honor of Christ with the convenience and worldly advantage of his people, and to justify the neglect of the ancient Sabbath by stigmatizing it as a Jewish institution with which Christians should have no concern.

The progressive character of the work of apostasy with respect to the Sabbath is incidentally illustrated by what Giesler, the distinguished historian of the church, says of the Sabbath and first-day in his record of the first, the second, and the third century. Of the first century he says:—

"Whilst the Christians of Palestine, who kept the whole Jewish law, celebrated of course all the Jewish festivals, the heathen converts observed only the Sabbath, and, in remembrance of the closing scenes of our Saviour's life, the passover (1 Cor. 5 : 6-8), though without the Jewish superstitions, Gal. 4 : 10 ; Col. 2 : 16. Besides these the Sunday as the day of our Saviour's resurrection (Acts 20 : 7 ; 1 Cor. 16 : 2 ; Rev. 1 : 10), ἡ κυριακὴ ἥμέρα, was devoted to religious worship."—*Giesler's Ecclesiastical History*, vol. i. sect. 29, edition 1836.

Sunday having obtained a foothold, see how the case stands in the second century. Here are the words of Giesler again:—

"Both Sunday and the Sabbath were observed as festivals; the latter however without the Jewish superstitions therewith connected."—*Id. vol. i. sect. 52.*

This time, as Giesler presents the case, Sunday has begun to get the precedence. But when he gives the events of the third century he drops the Sabbath from his record and gives the whole ground to the Sunday and the yearly festivals of the church. Thus he says:—

"In Origen's time the Christians had no general festivals, excepting the Sunday, the Parasceve (or preparation), the passover, and the feast of Pentecost. Soon after, however, the Christians in Egypt began to observe the festival of the Epiphany, on the sixth of January."—*Id. vol. i. sect. 70.*

These three statements of Giesler, relating as they do to the first, second, and third centuries, are peculiarly calculated to mark the progress of the work of apostasy. Coleman tersely states this work in these words:—

"The observance of the Lord's day was ordered while the Sabbath of the Jews was continued; nor was the latter superseded until the former had acquired the same solemnity and importance, which belonged, at first, to that great day which God originally ordained and blessed. . . . But in time, after the Lord's day was fully established, the observance of the Sabbath of the Jews was gradually discontinued, and was finally denounced as heretical."—*Ancient Christianity Exemplified*, chap. xxvi. sect. 2.

We have traced the work of apostasy in the church of Christ, and have noted the combination of circumstances which contributed to suppress the Sabbath, and to elevate the first day of the week. And now we conclude this series of testimonies out of the fathers by stating the well-known but remarkable fact, that at the very point to which we are brought by these testimonies, the emperor Constantine while yet, according to Mosheim, a heathen, put forth the following edict, A. D. 321, concerning the ancient Sunday festival:—

"Let all the judges and town people, and the occupation of all trades, rest on the venerable day of the sun: but let those who are situated in the country, freely and at full liberty, attend to the business of agriculture; because it often happens that no other day is so fit for sowing corn and planting vines; lest, the critical moment be-

ing let slip, men should lose the commodities granted by Heaven."

By the act of a wicked man the heathen festival of Sunday has now ascended the throne of the Roman Empire. We cannot here follow its history through the long ages of papal darkness and apostasy. But as we close, we cite the words of Mosheim respecting this law as a positive proof that up to this time, as shown from the fathers, Sunday had been a day of ordinary labor when men were not engaged in worship. He says of it:—

"The first day of the week, which was the ordinary and stated time for the public assemblies of the Christians, was, *in consequence of a peculiar law enacted by Constantine, observed with greater solemnity than it had formerly been.*"—Mosheim, century 4, part ii. chap. iv. sect. 5.

This law restrained merchants and mechanics, but did not hinder the farmer in his work. Yet it caused the day to be observed with greater solemnity than formerly it had been. These words are spoken with reference to Christians, and prove that in Mosheim's judgment, as a historian, Sunday was a day on which ordinary labor was customary and lawful with them prior to A. D. 321, as the record of the fathers indicates, and as many historians testify.

But even after this the Sabbath once more rallied, and became strong even in the so-called Catholic church, until the Council of Laodicea A. D. 364 prohibited its observance under a grievous curse. Thenceforward its history is principally to be traced in the records of those bodies which the Catholic church has anathematized as heretics.

SCRIPTURE REFERENCES.

THE object of this work is to assist the reader in the study of the sacred Scriptures. It cannot be expected that in so small a work all the subjects introduced will be explained. We only state propositions, and cite those texts of Scripture which prove them. The reader is referred to publications issued at the office of the REVIEW AND HERALD, Battle Creek, Mich., for a full explanation of the principal subjects here introduced.

THE SCRIPTURES.

1. The Scriptures are a revelation to man, and may be understood.—Deut. 29:29; 2 Sam. 23:1-3; Dan. 9:2; Matt. 4:4; 24:15; Rom. 10:17; 15:4; 2 Tim. 3:15-17; 2 Peter 1:19; Rev. 1:3.

2. The Scriptures should be searched.—Isa. 8:20; Luke 16:29, 24:25; Acts 17:11.

3. Power and excellency of the divine word.—Ps. 12:6; 19:7-11; 111:10; 119:9, 99, 104, 105, 130, 140; Prov. 30:5, 6; Jer. 23:28, 29; John 17:17; Eph. 6:17; Heb. 4:12; 1 Peter 1:22.

THE SECOND ADVENT.

1. Christ will appear the second time.—John 14:1-3; Acts 1:9-11; Titus 2:13; Heb. 9:28; 10:37; James 5:8, 9; 1 John 3:2; Rev. 1:7; 22:20.

2. Christ's coming will be personal and visible.—Matt. 24:27, 30; Mark 13:26; 14:62; Acts 1:9-11; 1 Thess. 4:16; 2 Thess. 1:7, 8; Titus 2:13; Rev. 1:7.

3. The saints will receive their reward at Christ's coming.—Ps. 50:3-5; Matt. 13:40-43; 16:27; 25:31-34; John 14:1-3; 1 Cor. 4:5; 15:52-54; Phil. 3:20, 21; Col. 3:4; 1 Thess. 4:16-18; 2 Tim. 4:1, 8; Heb. 9:28; 1 Peter 5:4; 1 John 3:2; Rev. 22:12.

4. The saints will then ascend to Heaven.—John 13:33, 36; 14:1-3; Rev. 15:2; (compare Rev. 4:2, 6).

5. At Christ's coming the sinners then living will be destroyed.—Matt. 13:24-30, 37-43; Luke 17:26-30; 2 Thess. 1:7-10; 2:7, 8; Rev. 19:11-21.

6. At Christ's coming the earth will be made desolate.—Isa. 6:8-11; 13:9; 24:1-3, 18-20; Jer. 4:20-27; 25:31-33; Zeph. 1:2, 3, 14-18; 3:6-8; Rev. 19:11-21.

7. The righteous are to know when Christ's coming is near.—Joel 1:14, 15; 2:1; Matt. 24:32, 33; Luke 21:25-32; 1 Thess. 5:1-4; Heb. 9:28; 10:25; Rev. 14:6-14.

THE RESURRECTION.

1. The resurrection of the dead is taught in the Old Testament.—Heb. 11:17-19; Mark 12:26, 27; Luke 20:37, 38; Job 14:14, 15; 19:25-27; Ps. 16:10, (compare Acts 2:31); Ps. 17:15; 49:15; Isa. 26:19; Jer. 31:15-17; Eze. 37:12-14; Dan. 12:2; Hosea 13:14.

2. There will be two resurrections, one of the just, the other of the unjust.—Luke 14:14; John 5:28, 29; Acts 24:15; 1 Cor. 15:22, 23; Phil. 3:10, 11; Heb. 11:35; Rev. 20:4-6.

3. The resurrection of the righteous takes place at Christ's coming.—John 6:40, 44, 54; 1 Cor. 15:51-54; 1 Thess. 4:16, 17.

4. The resurrection of the unjust is one thousand years after this.—Rev. 20:4-6.

5. The reward of the righteous depends on the coming of Christ, and the resurrection.—Jer. 31:15-17; Eze. 37:

11-14; Matt. 16:27; Luke 14:14; Acts 23:6; 24:15; 26:6-8; 1 Cor. 15:16-19, 32, 51-55; Phil. 3:20, 21; Col. 3:4; 1 Thess. 4:13-18; Titus 2:13; Jas. 5:7, 8; 1 Peter 5:4; 2 Peter 3:3, 4, 11-13; 1 John 3:3; Rev. 11:17, 18; 22:12.

SIGNS THAT SHOW CHRIST'S COMING NEAR.

1. See proofs above that the righteous will know when it is near.

2. The prophecy of Daniel fulfilled.—The prophecies of Daniel chapters 2, 7, and 8, which reach to the end of this dispensation, are all fulfilled except the very closing specifications. The Empires of Babylon, Medo-Persia, Grecia, and Rome, have successively arisen and passed away as foreshown. The fifth universal empire, which is God's everlasting kingdom, is immediately impending. All that remains to be accomplished is, that the image be smitten upon the feet by the stone cut out of the mountain, chapter 2:34, 44; that the beast be slain, and his body given to the burning flame, 7:11, 26; or that the little horn, which has waxed exceeding great, be broken without hand. Chap. 8:25. For a full explanation of this subject see works on Daniel, for sale at the Office of the REVIEW AND HERALD, Battle Creek, Mich.

3. The words of Christ relative to the signs in the sun, moon, and stars, are fulfilled :—

(1) The sun shall be darkened.—Matt. 24:29; Mark 13:24; Luke 21:25; Rev. 6:12.

"In the month of May [the 19th], 1780, there was a very terrific dark day in New England, 'when all faces seemed to gather blackness,' and the people were filled with fear. There was great distress in the village where Edward Lee lived—'men's hearts failing them for fear; that the Judgment day was at hand, and the neighbors

all flocked around the holy man, for his lamp was trimmed and shining brighter than ever, amidst the unnatural darkness. Happy and joyful in God, he pointed them to their only refuge from the wrath to come, and spent the gloomy hours in earnest prayer for the distressed multitude."—*Tract No. 379, of Am. Tract Society—Life of Edward Lee.* See also Pres. Dwight, in "Historical Collections;" Gage's "History of Rowley, Mass.;" Sears' "Guide to Knowledge;" Stone's "History of Beverly."

(2) And the moon shall not give her light.—Matt. 24:29; Mark 13:24; Luke 21:25; Rev. 6:12.

"The darkness of the following evening was probably as gross as has ever been observed since the Almighty first gave birth to light. I could not help conceiving at the time, that if every luminous body in the universe had been shrouded in impenetrable darkness, or struck out of existence, the darkness could not have been more complete. A sheet of white paper held within a few inches of the eyes, was equally invisible with the blackest velvet."—Mr. Tenney, of Exeter, N. H., quoted by Mr. Gage, "to the Historical Society." See also *Portsmouth Journal*, May 20, 1843, and "Stone's History of Beverly."

(3) And the stars shall fall from heaven.—Matt. 24:29; Mark 13:25; Luke 21:25; Rev. 6:13.

Professor Olmstead, of Yale College, speaking of the extent of the falling stars of 1833, says, "It was such as to cover no inconsiderable part of the earth's surface."

The *Rockingham (Va.) Register*, called it "a rain of fire."

The *Journal of Commerce* said "three hundred miles this side of Liverpool, the phenomenon was as splendid as here."

For fuller quotations from history, and further proofs

that the darkening of the sun and moon was fulfilled in the notable dark day and night of May 19, 1780, and that the sign of the falling stars was fulfilled Nov. 13, 1833, see "Brief Exposition of Matthew Twenty-four," for sale as above.

4. A great spiritual declension among professing Christians.—Matt. 24:11-13; 1 Tim. 4:1, 2; 2 Tim. 3:1-5; 4:3, 4;

5. The prevalence of mockers and scoffers, ridiculing the doctrine of the Second Advent.—2 Peter 3:3, 4; Jude 17, 18.

6. Cry of peace and safety among Christian professors.—Matt. 24:48-51; 1 Thess. 5:3; Isa. 56:10, 12.

7. Likeness of the times to the days of Noah and Lot.—Matt. 24:37-39; Luke 17:26-30.

8. Spirit of covetousness, and heaping up of earthly riches.—Luke 21:34-36; 2 Tim. 3:2; Jas. 5:1-5.

SPIRITUALISM.

1 Ancient Spiritualism.—Gen. 3:4; Ex. 22:18; Lev. 19:31; 20:27; Deut. 18:9-12; 1 Sam. 28:6-10; 1 Kings 22:20-23; 2 Kings 23:24; 1 Chron. 10:13; Isa. 19:3; Matt. 4:24; 8:28-34; 9:32, 33; 10:1; 12:22; 15:22-28; 17:14-18; Acts 5:16; 16:16-18; 19:13-17; Eph. 6:12; 2 Peter 2:1.

2. Modern Spiritualism predicted by the prophets, and a sign of the times.—Isa. 8:19, 20; Matt. 24:23, 24; 2 Thess. 2:9-12; 1 Tim. 4:1; 2 Tim. 3:6, 7; Rev. 13:11-14; 16:13, 14; 18:2. See "Nature and Tendency of Modern Spiritualism," for sale as above.

INHERITANCE OF THE SAINTS.

1 The land was promised to Abraham.—Gen. 12:7; 13:14, 15; 17:8; 26:3, 4; 28:13.

2. He has not possessed it.—Acts 7:5; Heb. 11:8, 9, 13, 39.
3. The faithful are heirs with him.—Gal. 3:7, 9, 29; Rom. 4:16.
4. The promise embraces the earth.—Rom. 4:13; Heb. 11:13; Ps. 37:11; Matt. 5:5; Prov. 11:31; Ps. 115:16.
5. The earth, cursed for sin, will be redeemed.—Gen. 3:17, 18; Eph. 1:13, 14; 2 Pet. 3:13; Isa. 45:17, 18; Rev. 21:1, 5.

It will be seen by former reference that the saints will be taken up to heaven at Christ's second coming, and that the earth will be desolate—without an inhabitant. We find in the Scriptures but one time for the removing of all the inhabitants of the earth, viz., at the second advent, when the wicked are all destroyed, and the saints caught up in the clouds to meet the Lord in the air. From this point, a period of one thousand years is measured off before the resurrection of the wicked, which is the period that the saints remain in the city above, until the time of the renewing of the earth for their eternal abode, which cannot take place until after the second resurrection.

THE MILLENNIUM.

MILLENNIUM signifies one thousand years, and is used in reference to the period between the two resurrections, mentioned in Rev. 20. The doctrine called the temporal millennium declares that before the second advent there are to be one thousand years of the spiritual reign of Christ, in which the gospel will be universally known, and will triumph over all forms of error, and all men become truly pious, holy, and happy, under its influence—that wars will cease, and civil rulers will then all be

maintainers of peace and righteousness. Scriptural objections are offered to this view as follows:—

1. The parable of the wheat and tares, as explained by our Lord, teaches that the children of the Wicked One are to continue with the children of the kingdom till the end.—Matt. 13:24-30, 37-40.
2. The little horn, or papacy, is to prevail till the Judgment.—Dan. 7:18, 21, 22; 2 Thess. 2:1-8.
3. The last days, not glorious, but perilous.—2 Tim. 3:1-9; 4:3, 4; 1 Tim. 4:1, 2; Matt. 24:11-14; Luke 18:8.
4. At the period of the second advent of Jesus Christ, the state of the world will be as in the days of Noah and Lot.—Matt. 24:37-39; Luke 17:26-30; 2 Tim. 3:13.
5. The Scriptures represent the way to life as narrow and difficult, and the road to death, broad and easy, with no intimation of a reverse during one thousand years of probationary time.—Matt. 7:13, 14; Luke 12:32; 13:24.
6. The redeemed shall come out of tribulation.—John 16:33; Acts 14:22; 2 Tim. 2:12; 3:12; Rev. 7:9-15.
7. The Saviour did not promise his ministers that all should believe their word.—Matt. 10:25; John 15:19, 20; Acts 15:14.
8. The hope of the church is the second coming of Christ, and the resurrection of the just, and not the conversion of the world.—Titus 2:13; Col. 3:4; 2 Tim. 4:6-8; 1 Thess. 4:13-18; 1 Pet. 5:4; 1 John 2:28.

THE SANCTUARY.

"And he said unto me, Unto two thousand and three hundred days, then shall the Sanctuary be cleansed." Dan. 8:14.

The subject of the Sanctuary is the center of the grand system of redemption through Jesus Christ. It gives a definite idea of the mediation of Christ in both the holies of the heavenly Sanctuary, and explains the nature of the disappointment of Adventists in 1844. For a clear and full exposition of this important theme, see works treating upon it for sale at the REVIEW Office, Battle Creek, Mich.

1. The Sanctuary is not the earth.—Ex. 15:17; Lev. 21:12.
2. It is not Palestine.—Josh. 24:26; Ps. 78:54.
3. It is not the church.—Dan. 8:13. This text shows that the Sanctuary is distinct from "the host," which is the church.
4. The earthly Sanctuary was built by the children of Israel.—Ex. 25:8, 9; 36:1-7; 2 Chron. 20:8.
5. It was made after a pattern.—Ex. 25:9, 40; 26:30; 27:8; Num. 8:4; Acts 7:44; Heb. 8:5.
6. It had two apartments—the Holy and Most Holy.—Ex. 26:33, 34; Lev. 21:22, 23; Heb. 9:1-7.
7. The priests ministered in it.—Ex. 28:41, 43; 29:30; 35:19; Lev. 4:6, 7, 16, 17; 10:1-4; 16:2-19, 32, 33; 17:5, 6; 21:10-12; Num. 18:1-5; 1 Kings 8:6-11; 2 Chron. 26:16-20; Luke 1:8, 9; Heb. 9:1-7; 13:11.
8. It was cleansed with blood.—Lev. 4:15, 16, 18, 27-35; 16:14-19; Ex. 29:36, 37; Eze. 45:18, 20; Heb. 9:22, 23.
9. It was destroyed.—Dan. 9:26. [For fulfillment, see Josephus, book vi., chap. iv., sec. 5.]
10. That was a type or figure of the Sanctuary of the new covenant, which is in Heaven.—Heb. 8:1-5; 9:23, 24; Ps. 102:19; Jer. 17:12.

11. The heavenly Sanctuary is like the earthly in that, (1) It has a service of priesthood.—Heb. 6:19, 20; 8:1-5; 9:24; 10:19-21. (2) It has two holy places.—Heb. 9:24; Ex. 26:31-35, with Rev. 4:1, 2, 5; 11:19. (3) It is cleansed.—Dan. 8:14. This text must refer to the true or heavenly Sanctuary; for the earthly was destroyed long before the 2300 days (years) had expired; (with blood), Heb. 9:11, 12, 23, 24. (4) It contains the law (covenant or testament).—Ex. 25:21, 22; 26:33, 34; 40:20, 21; 1 Kings 8:6-9; Heb. 9:1-4; Rev. 11:19. (5) When the glory of the Lord fills the tabernacle, or temple, there is no ministration.—Ex. 40:34, 35; 1 Kings 8:10, 11; Rev. 15:8.

12. The Most Holy place was entered only on the day of atonement.—Lev. 16:2, 12-15, 29, 30; Heb. 9:7; Rev. 11:19.

13. The atonement and cleansing of the Sanctuary are identical.—Lev. 16.

14. That the covenant of law or testament, is the ten commandments, see Ex. 31:18; 32:15, 16; 34:28; Deut. 4:13; 9:9-11; 10:4. Heb. 9:4.

15. From Rev. 15:8, we learn that when the plagues, threatened in the third angel's message, Rev. 14:9-11, and described in chap. 16, are poured out, there will be no ministration; therefore they are "poured out without mixture," as the mediation of Christ will then have ceased, and mercy will be no more offered to sinners.—Compare Rev. 22:10-12.

THE LAW OF GOD.

1. God spoke the ten commandments in the hearing of the people, and wrote them with his finger on two tables of stone.

"And the Lord spake unto you out of the midst of

the fire; ye heard the voice of the words, but saw no similitude; only ye heard a voice. And he declared unto you his covenant which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone."—Deut. 4:12, 13; 5:22; Ex. 20:1; 24:12; 31:18; 32:15, 16; Neh. 9:13.

2. A knowledge of the principles of the ten commandments existed before they were given on Sinai. (1) Gen. 35:1-4; (2) Gen. 31:19, 34, 35; 35:2, 4; (3) Lev. 18:3, 21, 24, 27; (4) Gen. 2:1-4; Mark 2:27; Gen. 8:10, 12; 29:27, 28; Ex. 16:4, 22, 23, 25-30; (5) Gen. 9:20-25; (6) Gen. 4:8-11, 23, 24; 9:5, 6; (7) Gen. 20:5-9; 38:24; 39:7-9; (8) Gen. 30:33; 31:19, 30, 32, 39; 44:8; (9) Gen. 39:7-20; (10) The fact that the transgression of the tenth commandment must precede the violation of the eighth, and that the eighth was known, and its violation considered worthy of death, is sufficient evidence that the principle of the tenth commandment was known before the law was given at Sinai. Also, no mention is made of the violation of the third commandment in the book of Genesis; but profanity was among the sins of the nations living in Canaan before the law was given at Sinai. If those nations were ignorant of the matter of the third commandment, then profanity was not an abomination in them; for "sin is not imputed when there is no law." Rom. 5:13.

3. The law of God is a rule of action.—Eccl. 12:13; Deut. 11:18, 19; 30:15, 16; Ps. 37:30, 31; Matt. 19:16, 17; Rom. 2:13; 3:19, 20; 7:7; Jas. 1:25; 2:8-12; 1 John 3:4; Rev. 22:14.

4. It is perfect.—Ps. 19:7-9; 119:138, 142, 151; Isa. 48:18; Rom. 7:12, 14, 22, 25.

5. Unlimited in its duration.—Ps. 111:7, 8; 1 Chron. 16:15-17; Ps. 105:8; 119:144, 152, 160; Matt. 5:18.

6. Ratified by the teachings of Christ and his apostles.—Matt. 5:17-19; 22:35-40; Rom. 3:31; 1 Cor. 7:19; Rev. 12:17; 14:12; 22:14.

THE CHRISTIAN'S LAWGIVER.

1. God the Father is our lawgiver, and Christ is our advocate.—James 4:12; 1 John 2:1. But if, as some assert, Christ be our lawgiver, who is our advocate?

2. Christ was a prophet, or teacher, like Moses.—Deut. 18:15-18; Acts 3:22.

3. Moses was not a lawgiver. He did not legislate, but received words from the mouth of God, and spoke them to the people.—Lev. 24:11-15; Num. 15:32-36; 27:5-8. Like Moses, in this respect, Christ did not legislate, but taught that which the Father put into his mouth to speak to the people.—Deut. 18:18; John 5:30; 6:38; 7:16; 8:28; 12:49, 50; 14:24.

4. Christ taught obedience to the Father's law.—Matt. 5:17-19; 19:17; Rev. 22:14.

THE SABBATH.

1. The word Sabbath is found in the Scriptures (in its singular and plural forms) 168 times; 108 times in the Old Testament, and 60 times in the New Testament. In the Old Testament the word refers as many as 77 times to the weekly Sabbath, called the Sabbath of the Lord, and the remaining 31 times it is used in reference to festival days, and sabbaths of the land. In the New Testament, the Sabbath of the Lord is mentioned 59 times, and those local sabbaths, which expired by limitation and ceased at the cross, are mentioned once.

2. The Sabbath of the Lord in the Old Testament.—Ex. 16:23, 25, 26, 29; 20:8, 10, 11; 31:13, 14, 15, twice; 16, twice; 35:2, 3; Lev. 19:3, 30; 23:3, twice. 38;

24 : 8; 26 : 2; Num. 15 : 32; 28 : 9, 10; Deut. 5 : 12, 14, 15; 2 Kings 11 : 5, 7, 9, twice; 16 : 18; 1 Chron. 9 : 32; 2 Chron. 23 : 4, 8, twice; Neh. 9 : 14; 10 : 31, twice; 13 : 15, twice, 16, 17, 18, 19, thrice, 21, 22; Isa. 56 : 2, 4, 6; 58 : 13, twice; 66 : 23; Jer. 17 : 21, 22, twice, 24, twice, 27, twice; Eze. 20 : 12, 13, 16, 20, 21, 24; 22 : 8, 26; 23 : 38; 44 : 24; 46 : 1, 4, 12; Amos 8 : 5. Total, 77.—

3. The Sabbath of the Lord in the New Testament.—Matt. 12 : 1, 2, 5, twice, 8, 10, 11, 12; 24 : 20; 28 : 1; Mark 1 : 21; 2 : 23, 24, 27, twice, 28; 3 : 2, 4; 6 : 2; 15 : 42; 16 : 1; Luke 4 : 16, 31; 6 : 1, 2, 5, 6, 7, 9; 13 : 10, 14, twice, 15, 16; 14 : 1, 3, 5; 23 : 54, 56; John 5 : 9, 10, 16, 18; 7 : 22, 23, twice; 9 : 14, 16; 19 : 31, twice; Acts 1 : 12; 13 : 14, 27, 42, 44; 15 : 21; 16 : 13; 17 : 2; 18 : 4. Total, 59.

4. Remarks on the New Testament. It was written by inspiration of God, in the Christian age, for the instruction of those who should live in this age; hence the inspired name of the seventh day of the week, in the Christian dispensation, is the Sabbath, while the next day following is simply called the first day of the week.

5. The Sabbath was instituted at creation.—Gen. 2 : 1-3; Ex. 20 : 11; Mark 2 : 27; Heb. 4 : 4.

6. It was pointed out and enforced before the law was given at Sinai.—Ex. 16 : 4, 22, 23, 25-30.

7. The Sabbath law is recognized in the New Testament.—Matt. 12 : 12; Luke 23 : 56.

8. Apostolic example for the Sabbath.—Acts 13 : 42, 44; 16 : 13; 17 : 2; 18 : 3, 4, 11.

9. The above texts, and also Acts 13 : 14, 15, 27; 15 : 21; show that the apostles and evangelists acknowledged the name of the Sabbath as belonging to the seventh day, in this dispensation.

Ceremonial Sabbaths in the Old Testament.—Lev. 16 : 31; 23 : 11, 15, twice, 16, 24, 32, twice, 39, twice; 25 : 2, 4, twice, 6, 8, twice; 26 : 34, twice, 35, 43; 2 Kings 4 : 23; 1 Chron. 23 : 31; 2 Chron. 2 : 4; 8 : 13; 31 : 3; 36 : 21; Neh. 10 : 33; Isa. 1 : 13; Lam. 2 : 6; Eze. 45 : 17; 46 : 3; Hosea 2 : 11. Total, 32.

Ceremonial Sabbaths in the New Testament.—Col. 2 : 16. The "days" mentioned in Rom. 14 : 5, 6, are annual feast-days. Compare with Lev. 23 : 24-41.

TIME TO COMMENCE THE SABBATH.

1. The Sabbath is a memorial of Jehovah's rest on the seventh day, after he had created all things in six days; hence it begins with the evening, according to the first division of time.

2. Every twenty-four-hour day begins with the evening.—Gen. 1 : 5, 8, 13, 19, 23, 31; Lev. 23 : 32; Neh. 13 : 19.

3. The evening begins with the setting of the sun.—Lev. 22 : 6, 7; Deut. 16 : 6; 23 : 11; Josh. 8 : 29; 10 : 26, 27; Mark 1 : 32.

FIRST DAY OF THE WEEK.

1. The first day of the week is mentioned only eight times in the New Testament, and not in a single instance is it referred to as a holy day, or Sabbath.—Matt. 28 : 1; Mark 16 : 2, 9; Luke 24 : 1; John 20 : 1, 19; Acts 20 : 7; 1 Cor. 16 : 2.

2. In contrast with the above, we find the Sabbath of the Lord mentioned fifty-nine times in the New Testament, besides Rev. 1 : 10, which speaks of the "Lord's day," which is proved by Ex. 20 : 10; Isa. 58 : 13; Mark 2 : 27, to be the seventh day.

3. As the testimony of the "Fathers" is invariably

referred to in support of the first day of the week, it would not be amiss to give the opinions of Martin Luther and Dr. Clarke on these writings.

"When God's Word is by the Fathers expounded, construed, and glossed, then, in my judgment, it is even like unto one that straineth milk through a coal-sack, which must needs spoil the milk, and make it black; even so likewise, God's word of itself is sufficiently pure, clean, bright, and clear; but through the doctrines, books, and writings, of the Fathers, it is very surely darkened, falsified, and spoiled."—*Martin Luther.*

"We should be cautious how we appeal to heathens however eminent, in behalf of morality; because much may be collected from them on the other side. In like manner we should take heed how we quote the Fathers in proof of the doctrines of the gospel; because he who knows them best, knows that on many of those subjects they blow hot and cold."—*Autobiography of Adam Clarke*, Book III., p. 134.

IMMORTALITY.

The word "immortality" occurs only five times in the Bible.—Rom. 2:7; 1 Cor. 15:53, 54; 1 Tim. 6:16; 2 Tim. 1:10.

1. God alone has immortality by nature.—1 Tim. 6:15, 16.

2. Man must seek for immortality.—Rom. 2:6, 7. (Why seek for that which he has?)

3. Immortality or eternal life is the gift of God through Christ.—2 Tim. 1:10; Matt. 7:13, 14; 19:16, 17; Luke 13:3, 5; John 3:15, 16, 36; 5:39, 40; 6:40, 47, 54, 68; 17:2; 20:31; Rom. 5:21; 6:23; 8:13; 2 Cor. 2:16; 2 Tim. 1:1; Titus 1:2; 1 John 4:9; 5:11; Jude 21.

4. Immortality is to be bestowed at Christ's coming and the resurrection.—1 Cor. 15:53, 54; Luke 14:14; 20:35, 36; John 5:28, 29; 6:40, 54; 14:1-3, (compare ch. 13:33); Col. 3:4; 1 Pet. 5:4. See references on second advent.

5. Immortality or eternal life is the Christian's hope.—Ps. 16:11; 17:15; Jer. 31:17; Acts 23:6; 24:14, 15; 26:6-8; 1 Thess. 4:13-18; Titus 1:2; 3:7; 1 Pet. 1:3-5; 1 John 2:25. ("What a man seeth [hath], why doth he yet hope for?") Rom. 8:24.

6. The wicked have no promise of life.—Deut. 30:17-19; Ps. 37:1, 2, 10, 20, 38; 49:12, 20; Prov. 13:13; 16:25; Eze. 13:22; 18:4, 26; John 3:16, 36; (See definition of perish, below.) Rom. 6:21, 23; 8:6; 2 Thess. 1:7-9; 1 John 3:15; Rev. 21:8.

7. The doctrine of material immortality is a deception of Satan to lead the sinner to hope for life.—Gen. 3:4; Eze. 13:22.

NATURE OF MAN.

"Lord, what is man?" Ps. 144:3.

1. Man is mortal, or perishable.—Job 4:17; Ps. 90:5, 6; 103:15, 16; Isa. 40:6, 7; Rom. 1:23. The word rendered "in corruptible" in the last text, is rendered "immortal" in 1 Tim. 1:17, and applied also to God; man, by contrast, is declared to be corruptible or mortal. See also 1 Cor. 15:53, 54.

2. Man is made of dust.—Gen. 2:7; 3:19; 18:27; Job 10:9; 34:14, 15; Ps. 103:14; 104:29; Eccl. 3:20; 12:7; 1 Cor. 15:47.

3. His existence as a conscious being depends on the breath of life.—Gen. 2:7; 6:17; 7:15, 21-23, (margin, Hebrew, "the breath of the spirit of life," ascribed to all animals in common with man); Job 27:3; 33:4;

34:14, 15; Ps. 104:29; 146:3, 4; Eccl. 3:19; Isa. 2:22; Eze. 37:5, 6, 8, 9, 10; Jas. 2:26.

4. At death man (all classes) returns to dust, (the grave—*sheol* or *hades*).—Gen. 3:19; 37:35; 42:38; 50:5; Job 5:26; 7:21; 10:18–22; 14:10–14; 17:13, 16; 21:13, 23–26; 34:14, 15; Ps. 31:17; 49:14; 89:48; Eccl. 3:20; 9:10; 12:7; Isa. 26:19; 53:9; Eze. 37:12, 13; Hos. 13:14; Matt. 27:52, 53; John 5:28, 29; 11:17; 12:17; Acts 2:29, 31; Rev. 20:13 (margin).

5. The dead are asleep and unconscious.—Deut. 31:16; 2 Sam. 7:12; 1 Kings 2:10; 2 Kings 20:21; 2 Chron. 26:23; Job 3:11–19; 7:21; 10:18–22; 14:12, 21; Ps. 6:5; 13:3; 30:9; 31:17; 88:10–12; 115:17; 127:2; 146:3, 4; Eccl. 9:5, 6, 10; Isa. 38:18; Jer. 31:15; 51:39; Dan. 12:2; Matt. 27:52, 53; John 11:11, 14; Acts 7:60; 13:36; 1 Cor. 11:30; 15:6, 18, 20, 51; 1 Thess. 4:13; 5:10.

THE DESTINY OF THE WICKED.

"What shall the end be of them that obey not the gospel of God?" 1 Pet. 4:17.

1. They shall die.—Eze. 18:4, 20, 24, 31; Gen. 2:17; Deut. 30:15, 19; 2 Chron. 25:4; Prov. 2:18; 5:5; 7:27; 8:36; 14:12; 15:10; 19:16; Jer. 31:30; Eze. 3:18, 19, 20; 33:8, 11, 13, 18; Matt. 10:39; John 6:50; 8:51; 11:26; Rom. 6:21; 8:6, 13; Jas. 1:15; 5:20; Rev. 20:6, 14; 21:8.

[Die: To cease to live, to expire, to decease, to perish.—Webster.]

2. They will be destroyed.—Ps. 5:6; 9:5; 37:38; 52:5; 92:7; 145:20; Prov. 1:32; 11:3; 13:13; Isa. 1:28; Matt. 7:13; 10:28; Acts 3:23; Rom. 9:22; 1 Cor. 3:17; Phil. 3:19; 2 Thess. 1:9; 2 Pet. 2:12; Rev. 11:18.

[Destroy: To kill, to slay, to extirpate, applied to men, etc. In general, to put an end to, to annihilate a thing, or the form in which it exists. Destroyed: Demolished, pulled down, ruined, annihilated, devoured, swept away, etc.—Webster.]

3. They shall perish.—Job 20:4–9; Ps. 2:12; 37:20; 49:12, 20; 68:2; 73:27; 92:9; Prov. 19:9; 21:28; Isa. 41:11; Luke 13:3, 5; John 3:15, 16; Rom. 2:12; 1 Cor. 1:18; 2 Cor. 2:15; 2 Thess. 2:10; 2 Pet. 2:12.

[Perish: To die, to lose life, to wither and decay; to be destroyed; to come to nothing; to be blotted from existence; to be lost.—Webster.]

4. They shall go to perdition.—2 Pet. 3:7; John 17:12; Phil. 1:28; 2 Thess. 2:3; 1 Tim. 6:9; Heb. 10:39; Rev. 17:8, 11.

[Perdition: Entire loss or ruin; utter destruction.—Webster.]

5. They shall be consumed.—Isa. 1:28; 66:17; Ps. 37:20; 59:13; 104:35; Zeph. 1:2, 3; 2 Thess. 2:8.

[Consume: To destroy by separating the parts of a thing by decomposition, as by fire, etc., to destroy, to bring to utter ruin, to exterminate. Consumed: Wasted, burned up, destroyed.—Webster.]

6. They shall be devoured by fire.—Ps. 21:9; Nahum 1:10; Heb. 10:27; Rev. 20:9.

[Devoured: Consumed, destroyed, wasted, slain.—Webster.]

7. They shall be slain.—Isa. 11:4; Ps. 62:3; 139:19; Luke 19:27.

8. They shall come to an end.—Ps. 37:10–38; Prov. 10:25; 12:7; Isa. 41:11, 12; Jer. 10:24; Obad. 16.

[End: Conclusion; cessation; termination; extermination; a point beyond which no progress can be made.]

9. They shall be rooted out and cut off.—Prov. 2:22; Job 18:18; Ps. 37:9, 22, 28, 34, 38; 52:5; 94:23; Luke 12:46 (margin).

10. They shall be burned up.—Mal. 4:1; Ps. 21:9; 97:3; Matt. 3:12; 7:19; 13:30, 40; John 15:6; Heb. 6:8; Rev. 18:8.

[Burn: To consume with fire, to reduce to ashes by the action of heat or fire. To burn up: To consume entirely by fire.—Webster.]

We have here presented 120 texts which explicitly declare that the wicked shall die, be destroyed, perish, go to perdition, be consumed, devoured by fire, slain, come to an end, rooted out, cut off, and burned up.

The wicked are compared to the most combustible and destructible materials, as chaff, Matt. 3:12; stubble, Mal. 4:1; tares, Matt. 13:40; branches, John 15:6; bad fish, Matt. 13:47, 48; thistle down, Isa. 17:13 (margin), which would be utterly subversive of the idea of unending life in a consuming fire.

SOUL IN THE OLD TESTAMENT.

The word soul, in the Old Testament, is translated principally from the Hebrew word, *neh-phesh*, which occurs 745 times, and is translated soul about 473 times.

NEH-PHESH.

Soul. The texts in which this word is translated soul are so numerous that we have not room for them in this tract. The reader, however, will have no difficulty in determining its use, when we state the fact that the word soul in every instance in the Old Testament comes from *neh-phesh*, with the following exceptions; Job 30:16, where soul comes from *n'dee-vah*, and Isa. 57:16, where it comes from *n'shah-mah*.

Life and lives.—Gen. 1:20, 30; 9:4, 5, twice; 19:17,

19; 32:30; 44:30, twice; Ex. 4:19; 21:23, twice, 30; Lev. 17:11, 14, thrice; Num. 35:31; Deut. 12:23, twice; 19:21, twice; 24:6; Josh. 2:13, 14; 9:24; Judg. 5:18; 9:17; 12:3; 18:25, twice; Ruth 4:15; 1 Sam. 19:5, 11; 20:1; 22:23, twice; 23:15; 26:24, twice; 28:9, 21; 2 Sam. 1:9; 4:8; 14:7; 16:11; 18:13; 19:5, four times; 23:17; 1 Kings 1:12, twice; 2:23; 3:11; 19:2, twice, 3, 4, 10, 14; 20:31, 39, twice, 42, twice; 2 Kings 1:13, twice, 14; 7:7; 10:24, twice; 1 Chron. 11:19, twice; 2 Chron. 1:11; Esth. 7:3, 7; 8:11; 9:16; Job 2:4, 6; 6:11; 13:14; 31:39; Ps. 31:13; 38:12; Prov. 1:18, 19; 6:26; 7:23; 12:10; 13:3, 8; Isa. 15:4; 43:4; Jer. 4:30; 11:21; 19:7, 9; 21:7, 9; 22:25; 34:20, 21; 38:2, 16; 39:18; 44:30, twice; 45:5; 46:26; 48:6; 49:37; Lam. 2:19; 5:9; Eze. 32:10; Jonah 1:14; 4:3. Total, 120 times.

Person.—Gen. 14:21; 36:6; Ex. 16:16; Lev. 27:2; Num. 5:6; 19:18; 31:19, 35, 40, twice, 46; 35:11, 15, 30, twice; Deut. 10:22; 27:25; Josh. 20:3, 9; 1 Sam. 22:22; 2 Sam. 14:14; Prov. 28:17; Jer. 43:6; 52:29, 30, twice; Eze. 16:5; 17:17; 27:13; 33:6. Total 30 times.

Mind.—Gen. 23:8; Deut. 18:6; 28:65; 1 Sam. 2:35; 2 Sam. 18:8; 2 Kings 9:15; 1 Chron. 28:9; Jer. 15:1; 22:27 (margin); Eze. 23:17, 18, twice, 22, 28; 24:25; 36:5. Total, 16 times.

Heart.—Ex. 23:9; Lev. 26:16; Deut. 24:15; 1 Sam. 2:33; 2 Sam. 3:21; Ps. 10:3; Prov. 23:7; 28:25; 31:6; Jer. 42:20; Lam. 3:51; Eze. 25:6, 15; 27:31; Hos. 4:8. Total, 15 times.

Body, or dead body.—Lev. 19:28; 21:1, 11; 22:4; Num. 5:2; 6:6, 11; 9:6, 7, 10; 19:11, 13; Hag. 2:13. Total, 13 times.

Creature.—Gen. 1:21, 24; 2:19; 9:10, 12, 15, 16; Lev. 11:46, twice. Total, 9 times.

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Will.—Deut. 21:14; Ps. 27:12; 41:2; Eze. 16:27.
Total, 4 times.

Appetite.—Prōv. 23:2; Eccl. 6:7. Total, twice.

Lust.—Ps. 78:18; Ex. 15:9. Total, twice.

Thing.—Lev. 11:10; Eze. 47:9. Total, twice.

It is translated forty-three different ways. Besides the above, it is rendered by the various pronouns, and breath, beast, fish, ghost, pleasure, desire, etc. *Neh-phesh* is never rendered spirit.

Neh-phesh in Gesenius' Heb. Lex. is defined as follows: "1. Breath. 2. The vital spirit, as the Greek *psuchē*, and Latin *anima*, through which the body lives, *i. e.*, the principle of life manifested in the breath." To this is also ascribed "whatever has respect to the sustenance of life by food and drink, and the contrary. Here the Eng. version often renders it by soul, but improperly." "3. The rational soul, mind, *animus*, as the seat of feelings, affections, and emotions." "4. Concr., living thing, animal, in which is the *neh-phesh*, life."

Soul, in Job 30:15. "They pursue my soul [margin, my principal one,] as the wind," is from the Hebrew word, *n'dee-vah*, which does not occur elsewhere in the Bible. Gesenius defines it thus: "Nobility; tropically, elevated and happy state, excellency."

The word soul in the New Testament is from *psuchē*, and from that only, and occurs 105 times. It is translated soul, life, mind, heart, us, and you, as follows:—

Soul. Matt. 10:28, twice; 11:29; 12:18; 16:26, twice; 22:37; 26:38; Mark 8:36, 37; 12:30, 33; 14:34; Luke 1:46; 2:35; 10:27; 12:19, twice, 20; 21:19; John 12:27; Acts 2:27, 31, 41, 43; 3:23; 4:32; 7:14; 14:22; 15:24; 27:37; Rom. 2:9; 13:1; 1 Cor. 15:45; 2 Cor. 1:23; 1 Thess. 2:8; 5:23; Heb. 4:12; 6:19; 10:38, 39; 13:17; Jas. 1:21; 5:20; 1 Pet. 1:

9, 22; 2:11, 25; 3:20; 4:19; 2 Pet. 2:8, 14; 3 John 2; Rev. 6:9; 16:3; 18:13, 14; 20:4. In all, 58 times.

Life and Lives. Matt. 2:20; 6:25, twice; 10:39, twice; 16:25, twice; 20:28; Mark 3:4; 8:35, twice; 10:45; Luke 6:9; 9:24, twice, 56; 12:22, 23; 14:26; 17:33; John 10:11, 15, 27; 12:25, twice; 13:37, 38; 15:13; Acts 15:26; 20:10, 24; 27:10, 22; Rom. 11:3; 16:4; Phil. 2:30; 1 John 3:16, twice; Rev. 8:9; 12:11. In all, 40 times.

Mind. Acts 14:2; Phil. 1:27; Heb. 12:3.

Heart. Eph. 6:6; Col. 3:23 (heartily).

Us. John 10:24.

You. 2 Cor. 12:15.

Psuchē is defined by Robinson to mean primarily, "The breath. Usually, and in the New Testament, the vital breath, Lat. *animus*, life through which the body lives and feels, *i. e.*, the principle of life manifested in the breath, Heb. *neh-phesh*." With this, as the primary definition of this word, agree Liddell & Scott, Parkhurst, and Greenfield.

SPIRIT IN THE OLD TESTAMENT.

Spirit is translated from two Hebrew words, *n'shah-mah* and *roo-agh*. The following is their complete use:—

N'shah-mah. This word occurs in the Old Testament twenty-four times, and is translated in five different ways, viz.:—

Breath. Gen. 2:7; 7:22; Deut. 20:16; Josh. 10:40; 11:11, 14; 1 Kings 15:29; 17:17; Job 27:3; 33:4; 34:14; 37:10; Ps. 150:6; Isa. 2:22; 30:33; 42:5; Dan. 10:17.

Blast. 2 Sam. 22:16; Job 4:9; Ps. 18:15.

Spirit. Job 26:4; Prov. 20:27.

Soul. Isa. 57:16.

Inspiration. Job 32:8.

N'shah-mah is defined by Gesenius as follows: "1. Breath, spirit, spoken of the breath of God, *i. e.*, a) the wind, b) the breath; breathing of his anger. 2. Breath, life, of man and beasts. 3. The mind, intellect. 4. Coner., living thing, animal."

Roo-agh occurs in the Old Testament 442 times, and is translated in sixteen different ways, as follows:—

Spirit. We do not give the instances in which this word is rendered spirit, both because they are very numerous, and because the word spirit in the Old Testament is in every instance from this word, except Job 26:4, and Prov. 27, in which cases it comes from *n'shah-mah*.

Wind. Gen. 8:1; Ex. 10:13, twice, 19; 14:21; 15:10; Num. 11:31; 2 Sam. 22:11; 1 Kings 18:45; 19:11, thrice; 2 Kings 3:17; Job 1:19; 6:26; 7:7; 8:2; 15:2; 28:25; 30:15, 22; 37:21; Ps. 1:4; 18:10, 42; 35:5; 48:7; 55:8; 78:39; 83:13; 103:16; 104:3; 107:25; 135:7; 147:18; 148:8; Prov. 11:29; 25:14, 23; 27:16; 30:4; Eccl. 1:6, twice; 5:16; 11:4; Isa. 7:2; 11:15; 17:13; 26:18; 27:8; 32:2; 41:16, 29; 57:13; 64:6; Jer. 2:24; 4:11, 12; 5:13; 10:13; 13:24; 14:6; 18:17; 22:22; 49:32, 33, twice; 51:1, 16; Eze. 1:4; 5:2, 10, 12; 12:14; 13:11, 13; 17:10, 21; 19:12; 27:26; 37:9, thrice; Dan. 8:8; 11:4; Hos. 4:19; 8:7; 12:1; 13:15; Amos 4:13; Jonah 1:4; 4:8; Zech. 2:6; 5:9. Total, 94 times.

It is also rendered cool, Gen. 3:8; quarters, 1 Chron. 9:24; side, Jer. 52:23; Eze. 42:16, 17, 18, 19, 20; and vain, Job 16:3; literally, wind in each case.

Breath. Gen. 6:17; 7:15, 22; 2 Sam. 22:16; Job 4:9; 9:18; 12:10; 15:30; 17:1; 19:17; Ps. 18:15; 33:6; 104:29; 135:17; 146:4; Eccl. 3:19; Isa. 11:4; 30:28; 33:11; Jer. 10:14; 51:17; Lam. 4:20; Eze. 37:5, 6, 8, 9, 10; Hab. 2:19. Total, 28 times.

Smell. Ex. 30:38; Gen. 8:21; 27:27; Lev. 26:31; Deut. 4:28; Job 39:25; Ps. 115:6; Amos 5:21. Total, 8 times. Also, toucheth, Judg. 16:9; understanding, Isa. 11:3; accept, 1 Sam. 26:19; margin of each, smell.

Mind. Gen. 26:35; Prov. 29:11; Eze. 11:5; 20:32. Hab. 1:11. Total, 5 times.

Blast. Ex. 15:8; 2 Kings 19:7; Isa. 25:4; 37:7. Total, 4 times.

Tempest. Ps. 11:6.

Anger. Judg. 8:3.

Courage. Josh. 2:11.

Air. Job 41:16.

Roo-agh is defined by Gesenius thus: "1. Breath, a breathing, blowing, *i. e.*, a) breath of the nostrils, b) breath of the mouth, c) breath of air, air in motion. 2. The vital breath, spirit, life, the principle of life as embodied and manifested in the breath of the mouth and nostrils, spoken both of men and beasts. 3. The rational soul, mind, spirit. a) As the seat of the affections, emotions, and passions of various kinds. b) In reference to the disposition, the mode of feeling, and acting. c) Of will, counsel, purpose."

SPIRIT IN THE NEW TESTAMENT.

The word spirit is translated from *pneuma*, which occurs 385 times, and is rendered ghost, spirit, wind, and life, as follows:—

Spirit. The word spirit in the New Testament is from the word *pneuma*, in every instance; so we need not give the 291 instances of its occurrence, as the reader will know whenever he meets this word that it is from this original.

Ghost. Matt. 1:18, 20; 3:11; 12:31, 32; 27:50; 28:19; Mark 1:8; 3:29; 12:36; 13:11; Luke 1:15, 35, 41, 67; 2:25, 26; 3:16, 22; 4:1; 12:10, 12; John

1:33; 7:39; 14:26; 19:30; 20:22; Acts 1:2, 5, 8, 16; 2:4, 33, 38; 4:8, 31; 5:3, 32; 6:3, 5; 7:51, 55; 8:15, 17, 18, 19; 9:17, 31; 10:38, 44, 45, 47; 11:15, 16, 24; 13:2, 4, 9, 52; 15:8, 28; 16:6; 19:2, twice, 6; 20:23, 28; 21:11; 28:25; Rom. 5:5; 9:1; 14:17; 15:13, 16; 1 Cor. 2:13; 6:19; 12:3; 2 Cor. 6:6; 13:14; 1 Thess. 1:5, 6; 2 Tim. 1:14; Titus 3:5; Heb. 2:4; 3:7; 6:4; 9:8; 10:15; 1 Pet. 1:12; 2 Pet. 1:21; 1 John 5:7; Jude 20. Total, 92 times.

"It may be worth remarking," says Parkhurst in his Greek Lexicon, "that the leading sense of the old English word ghost is breath; that ghost is evidently of the same root with gust of wind; and that both these words are plain derivatives from the Hebrew, to move with violence; whence also gush, etc."

Wind. John 3:8.

Life. Rev. 13:15 (margin, breath).

Pneuma is defined by Robinson to mean, primarily, "1. A breathing, breath, breath of air, air in motion. 2. The spirit of man, i. e., the vital spirit, life, soul, the principle of life residing in the breath breathed into man from God, and again returning to God." So also Liddell & Scott, Parkhurst, and Greenfield.

A STUPENDOUS FACT.

We now call the attention of the Bible student to the following stupendous fact:—

The word "soul," or rather the Hebrew and Greek from which it is translated, occurs in the word of God eight hundred and seventy-three times—seven hundred and sixty-eight times in the Old Testament, and one hundred and five times in the New. Also, the word rendered "spirit" occurs in both Testaments eight hundred and twenty-seven times—four hundred and forty-two in the Old Testament, and three hundred and

eighty-five in the New. Their aggregate use is *seventeen hundred times*.

But notwithstanding the frequent use of these words, they are never once qualified by such expressions as "immortal," "deathless," "never-dying," etc., which so much abound in modern theology. Though the Bible speaks to us eight hundred and seventy-three times of the soul, it never once calls it an "*immortal soul*"; and though it tells us eight hundred and twenty-seven times of the spirit, it never once tells us of a "*deathless spirit*."

HELL.

The word hell in the New Testament is translated from three words, each of them having a different meaning. These words are *hades*, *gehenna* and *tartaro-o*. "*Hades*" means the grave, or state of the dead; "*gehenna*," the place of future punishment, or lake of fire; and "*tartarus*," the abode or condition of the fallen angels. As these three words, which have *different* meanings, are all translated by the word hell, which now has only one meaning, and so gives the general reader a wrong idea, we will give the remarks of some good critics, and every instance in which these words occur.

1. HADES. This *never* means the place of punishment. Its primary meaning is, "An unseen place, the grave, pit, region of the dead," etc. See Grove's "Greek and English Dictionary." Dr. Clarke says of *hades*, "The word hell, used in common translation, conveys now an improper meaning of the original word; because hell is only used to signify the place of the damned. But the word hell comes from the Anglo Saxon *helan, TO COVER*." And Dr. Campbell also says that hell "at first denoted what was *secret, or concealed*."

We will now give each text in which the word *hades*.

occurs, in every one of which, except 1 Cor. 15:55, it is rendered hell. Let the reader bear in mind that in each case it means the grave, pit, or state of the dead. Matt. 11:23; 16:18; Luke 10:15; 16:23; Acts 2:27, 31; 1 Cor. 15:55; Rev. 1:18; 6:8; 20:13, 14.

This is a complete list of the use of *hades*, and the reader may decide whether it means a place of "torment," or as the word signifies, the pit, the sepulcher, and state of the dead in general.

The "Revised Version" uses the original word *hades*, and does not translate it *hell*.

The word in the Old Testament which corresponds to the word *hades* in the New, is *sheol*. Its complete list, in which it is translated hell, grave, and the pit, is as follows:—

Hell. Deut. 32:22; 2 Sam. 22:6; Job 11:8; 26:6; Ps. 9:17; 16:10; 18:5; 55:15; 86:13; 116:3; 139:8; Prov. 5:5; 7:27; 9:18; 15:11, 24; 23:14; 27:20; Isa. 5:14; 14:9, 15; 28:15, 18; 57:9; Eze. 31:16, 17; 32:21, 27; Amos 9:2; Jonah 2:2; Hab. 2:5.

Grave. Gen. 37:35; 42:38; 44:29, 31; 1 Sam. 2:6; 1 Kings 2:6, 9; Job 7:9; 14:13; 17:13; 21:13; 24:19; Ps. 6:5; 30:3; 31:17; 49:14, twice, 15; 88:3; 89:48; 141:7; Prov. 1:12; 30:16; Eccl. 9:10; Cant. 8:6; Isa. 14:11; 38:10, 18; Eze. 31:15; Hos. 13:14, twice.

Pit. Num. 16:30, 33; Job 17:16.

2. "GEHENNA." Greenfield, in "The Polymyrian Greek Lexicon to the New Testament," defines this as follows: "Properly the valley of Hinnom, 2 Kings 23:10, south of Jerusalem, once celebrated for the horrid worship of Moloch, and afterward polluted with every species of filth, as well as the carcasses of animals, and dead bodies of malefactors; to consume which, in order

to avert the pestilence which such a mass of corruption would occasion, constant fires were kept burning." The Saviour has used this word to denote future punishment. It is found only in the following texts, where it is uniformly rendered hell, and is usually addressed to the Jews; *Matt. 5:22, 29, 30; 10:28; 18:9; 23:15, 33; Mark 9:43, 45, 47; Luke 12:5; James 3:6.

We will now quote a criticism on this word, and give its use in the Old Testament. Mr. Ellis—a Hebrew and Greek scholar—says, "Gehenna is not a Greek word; it does not occur in any classical author; it is merely the Grecian mode of spelling the Hebrew words which are translated, 'The valley of Hinnom.'" It is found in the following places: Josh. 15:8; 18:16; 2 Kings 23:10; 2 Chron. 28:3; 33:6; Jer. 7:31, 32; 19:2, 6; 32:35. From history and prophecy we perceive that *Gehenna* is not a place where the wicked are now being punished, nor will it ever be a place where they will be kept alive in perpetual torments. God surmised the place, Jer. 7:32, the Valley of Slaughter, and to affirm that the wicked will be kept alive there forever, is to charge God with having named it inappropriately!

3. "Tartaro-o." This word occurs only in 2 Pet. 2:4; "God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness to be reserved unto Judgment." Grove in his Lexicon defines *tartarus* to be "the infernal regions, hell of the poets, a dark place, prison, dungeon, jail;" but Dr. Scott says its meaning must not be sought from the fables of heathen poets, but from the general tenor of the Scriptures." Dr. Bloomfield says it is "an intensive reduplication of the very old word *tar*, which in the earliest dialects seemed to have signified dark."

Mr. Parkhurst, in his Greek Lexicon, says, "Tartarus, in its proper physical sense, is the condensed, solid, and immovable darkness which surrounds the material universe." According to this, *tartarus* would include those aerial regions bounding this fallen planet, which Satan, as the prince and power of the air, is said to inhabit. The parallel text in Jude says, "The angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains, under darkness, unto the Judgment of the great day." Verse 6.

PERPETUITY OF SPIRITUAL GIFTS.

1. They are incorporated in the commission of the Christian ministry. Mark 16:15-18.
2. This commission extends to the end of the Christian age. Matt. 28:18-20.
3. God set them in the Christian church, in connection with evangelists, pastors, and teachers, to continue parallel with them to the end. 1 Cor. 12:28; Eph. 4:11-13; 1 Cor. 13:8-10.
4. The New Testament records the fact that both men and women in the early church were visited with spiritual gifts. Acts 2:1-4; 3:1-8; 7:55, 56; 9:1-18; 10:1-33; 14:8-10; 16:16-18; 18:9, 10; 21:8-11; 28:1-6, 8; 1 Cor. 12:1, 4-11; 2 Cor. 12:1-7; Gal. 1:11, 12; 2:2; Rev. 1:9, 10.

5. The gifts were designed for the unity, perfection, and purity, of the church. Eph. 4:11-14; 1 Cor. 1:7, 8.

6. As we leave the New Testament, church history furnishes multiplied instances of God's miraculous and spiritual manifestations to his people throughout the Christian dispensation. See the work entitled, "Spirit of God, its Offices and Manifestations in the Christian Age," for sale at the office of REVIEW AND HERALD.

7. They were to be revived in the last days. Acts 2:17-20; Joel 2:28-32; 1 Cor. 1:7, 8. Compare Rev. 12:17; 19:10, with Isa 30:8-13. See margin of verse 8.

THE TWO COVENANTS.

The word covenant, as used in the Scriptures, is very extensive in signification, as may be seen from the following definitions:

HEBREW. "Berith, 1. a covenant, league. 2. Also the condition of God's covenant with Israel, viz., a) the covenant of promise. b) Oftener the precepts of God." Gesenius.

GREEK. "Diatheke, any disposition, arrangement, institution, or dispensation; hence, a testament, will; a covenant, i. e., mutual promises on mutual conditions, or promises with conditions annexed; meton. a body of laws and precepts, specially to which certain promises are annexed; promises, specially which are annexed to certain laws." Greenfield.

ENGLISH. "Covenant, a mutual agreement—contract, stipulation. A writing containing the terms of agreement. The promises of God as revealed in the Scriptures, conditioned on certain terms on the part of man." Webster.

1. God made two covenants with Israel. Jer. 31:31-34; Heb. 8:6-8; Rom. 9:4; Eph. 2:11, 12.
2. "The first covenant" (Heb. 9:1), was *not the first in time*, but the first of the two made with Israel; for,
 - a. There was a covenant established with Noah, and with every living creature upon the earth,—a covenant of promise only. Gen. 9:9-17.
 - b. Also one with Abraham; promises on conditions. Gen. 17:1-11; 26:1-5; Acts 7:8.
 - c. Abraham made a covenant with Abimelech. Gen. 21:22-32.
2. The first covenant with Israel. Ex. 19:5-8. (Mutual promises on conditions.)

- a. Conditions—they must obey the voice of God and keep his covenant.
- b. Promises—(1) God promised that they should be a peculiar treasure unto him; a holy nation. (2) They promised to do all that the Lord said.
- 3. When they heard his voice he declared unto them the ten commandments, which are also called a covenant. Ex. 20:1-17; Deut. 4:12, 13. The tables on which God wrote his law were called “the tables of the covenant.” Ex. 24:12; 31:18; Heb. 9:4.
- 4. One covenant may be based upon another, as a covenant of promises upon a covenant of law, as their condition. Example, 2 Kings 23:2, 3.
- 5. The first covenant with Israel was made *concerning* certain words which God spoke to them. Ex. 24:7, 8. That is, the promises in Ex. 19:5-8 were conditioned upon obedience to his covenant, or law.
- 6. The first covenant was dedicated with blood. Ex. 24:7, 8; Heb. 9:16-20.
- 7. That covenant was made void because of the disobedience of the people. a. They promised to be obedient; but God said, “My covenant they brake” (Jer. 31:32); b. God promised to regard them as a peculiar and holy people; but “I regarded them not, saith the Lord.” Heb. 8:9.
- 8. The blood offered under that covenant could not take away their sin. Heb. 10:4. Therefore, another was necessary.
- 9. The second covenant was “established upon better promises,” to wit., the forgiveness of sin. Heb. 8:6-12. (In other respects, the promises of God in the first were identical with those in the second.)
- 10. The new covenant was also dedicated with blood,

which can take away sin. Heb. 9:23-26; 13:11, 12; 1 John 1:7; Matt. 26:28; Eph. 1:7; 1 Peter 1:19; Rev. 5:9; 7:14.

11. God the Father is the Covenantor or contracting party in both covenants. Heb. 8:8, 9.

12. Jesus Christ is the mediator of the new covenant. Heb. 8:1-6; 9:14, 15. Neither Moses nor Aaron made the first covenant, or gave the ten commandments, which were its condition; they were mediators. Such also is the relation of Christ in the new.

13. In the new, God says, “I will put my law in their inward parts, and write it in their hearts.” Jer. 31:33; Heb. 8:10; 2 Cor. 3:3.

14. That Christ is mediating over *the same law* which was the condition of the first covenant is proved in that he mediates for those who transgressed under the first covenant. Heb. 9:15.

15. After the death of Christ no addition could be made to the covenant. Heb. 9:16-23.

A thorough examination of the “Abrahamic covenant,” its promises, conditions, and relations, strengthens the argument drawn from the texts here cited.

NOTE ON THE WORD SABBATH.

In giving instances of the “ceremonial sabbaths,” we include Lam. 1:7, because the word “sabbaths” is there in our version, but it is probably a mistranslation. The original word there used Gesenius defines: “*Destructions, calamities.* Lam. 1:7.” The “Englishman’s Hebrew Concordance” gives a note on this text: “(perhaps lit. *destructions*.)” It is found in this place only. The prophet is bewailing the “calamities” of Israel which her enemies mocked at.

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